

6.9.96.85, Decmbr

To the most ehrghe a most excellent prince Henry the. bis. by high grace of god kynge of Engelande and of Fraunce, detensor of the faythe, lozde of Friance in erthe supreme hed imediatly buter Chryste of the churche of Englande, his most humble subject a servaut Kichard Tauerner Wisheth all festite a helthe

Yuers mortall men, whiche either knew not, or of weakes nelle perfytly confedered not Chryst (most drad a most grastious sourrapgne lorde) have niversly laboured to seke them

immortall name a memory. Of which some bycause they coulde not attayne it be they; worthye actes have sought the same by bus worthy and most heynous crymes, as Pausanias which e onely to get hym a perpetuall name sewe the myghty and victorious king Philip of Macetonia, as also he which for the same intent purposed to have set on syreths. Others there have ben and at this days

be men of excellent lieterature and eloquece whiche with theys penne have lought this popular fame, amonges whome, even they also which have moot of all displayed and thereby rebuted in others this ambicyon of name, yet to they, owne workes wheren they have so betweently reprehended other coulde not tempre ne stey them schoes from presuping they, ownes names. So importent a thing, so vinquecheable is this thurst, this despre of glorpe.

Agaphe other some there have ben, men of moot noble herte a hyghe courage which have lawured to wynne them renowme and fame eyther by feates of armes or by prudently counfellynge and adminystratynge common weales as Philip kynge of Macebonne, Alexandre, the great, Chemystocles, Phocion, the two Scipions, Pompey, Julius Cesar, Lucius Silla, Cicero, Lycurgus

with infinpte others

Socrates (although he knew not Lhypit, perfoz his great fanctimony and purenes of lyte, a man more worthye to be reputed a faynte then many of our Rompithe faintes) beynge demaunded by what wayes a man myght wynne an honelt fame, answered, It thou thait apply thy selfe to be suche one in dede, as thou despress to be counted, as who thoid sare, wylt thou becounted a furtherer of suffice, a good prynce, a good counseller. Then indeuour thy selfe to be suche in dea.

For undoubtedly lyke as the hadowe folos

to the kynges maiellie.

weth the body, as a copaignon inteparable, euen lo bothe glozp, renomme, and fame at: company excellent vertues, worthy geltes, and noble qualityes, and that to moche the rather; if the fame te unloked foz. Df which thing, alteit there want no goodly exemples ueery where as well in prophane hystoryes as in the holy feryptures, yet this one atte of a woman e that a famous lyfier thall at this tyme luffree. Wary Magbalene to whome bycause the loued moche, was moche forgy: uen, at a louver in whiche Chryste was prefent, whole tier fofter minuftred at the table before all the geltes, of an exceding sele and love the bare to Charft annopted & a ercht precyous opntement his feete, and with the bery heare of her hed dived them agaphe. Dere I dare boldly fave this Mandalene loked for no fame by this fact, pet what an fwered Chrift to fuch as murmured againft her and laye, this opatement ingght haue bene folde for moche money and given to the poore. Merely (fapthe Chapite) I fave unto you, where to ever this goffell thall be preathed throughout all the world, this also that the bath tone hall te told for a remembrance of bet.

But nowe to reflect my oracyon buts pour mooft royall maieltie, surely I can not but be throughly persuaded as well by the contynual procedynges, as by the successe of thoughs, that not onely your graces most delyberate proupdence, but also the prudent

J.ilj.

Epyftie.

fapthfull counterlours, have not proceed of any ambicio of name, but of a mere zele and arbent loue towardes the publique weale e furtheraunce of gods facred trouth. where fore where so ever throughout the worlde the aboly shement of the byt shop of Romes blurped power shall be bruted or crony = ried, there also shall be reapported the moost glorpous actes of Beneve the eyght kynge of Englands, as these furderer and worker of the same. And semblably wher so ever his maisstyes noble actes shall be bruted, there also shall not be forgotten the memorys of tertapne his countariours, namely of the love Frumwell, so worthys a countellous of so morthy a prynce.

But agaphe lyke as renowme foloweth excellent vertues, to enup purfueth hyghres nowme. I lay, it is not pollible but luche as have the governaunce of thonges, and be in great authozitie fal be hated, maligned, enuved euplimien of amonges the multitute. Bleradze the great when it was thewed him that a certeyn lende per (on had tpoke many Despyteful wordes of hun, answered to such as were about hym, Surely I tell you, it is princely a a thying appropried to a great and noble man, that when he hath bone well, be mall be reaported eugli. So erronyous is the judgement of the people, lo petiferous is the enupe of malicious a despytefull per= tons. Phocion the Athenienle was a coulch

to the hynges maie lie.

lout mothe more profytable then pleafaunt. Demolthenes contrarily was rather a pleafaunt councellour then profitable. This fiu= died moche to folow thatfeations of & prople, the other egrely relyded the fame with his hollome countels. when on a tyme they met togither, Demofthenes thus greted Phocio. By the goddes imoztall, Photion, pf the pople of Athens begyn ones to rage, they well Carely kytt the. Erouth, layd Phocion, they well kyll me in they; rage, but the, wel they kyll, when they come to they; ryght wyttes Doubtles (moofte myghty and redoubted papice)it can not be dell'embled, but as cetsepn of your graces counfept be highly prays led, ertolled, and magnyfped of many: So agapae on the contrarpe parte, they be en= uped, maligned, and hated of others, name= ly of fuche as either haue enupe at their bo= cacion, oz be pet fipll roted in their poppibe Superfticyon . De thele Come perchaunce in thep; furyous rage, wolde delpje their beth. But agapue the lame of at any tyme they hall returne to thep; ryght wpttes, well rather wythe as not a fewe alredy have tone) the confuspon of luche, as have maputerned them in theps rebellpous fupfficyo. I meane the billion of Romes princy adherend who without questyon do hate all thynges that tend to the addauncement of gods honour, Detection of they cloked hypoerifye.

But as the load of hooftes hathe hythers buto protected and directed pour excellent

Eppstie.

maieltie and certapne of pour moof farth full counsapliours agapute the moote bus godly and peltilent conspiracees of poure ennempes in all pour affapres: fo Theleche bim in fuch wife to wure out his grace boon the reft of pour graces louved fubiecd, as me all together with one accorde, folowing your highnes as our beed and myghty Geveherd map beterly bompt out of vs all papificall benym, and hartely at last imbrafe the pure and (vacere verite of gods molt holy morte. To the illustracyon and fettyng forth wher= of, as it is not buknowen, how moche your mod faythfull counsepllour mone olde map: Ger and lynguler good loade, my load paiup feale hath conferred and holpen, fo of his fta brous procedynges and circumfrede per-Teueraunce in the lame, this onely thing fuf-Eiciently teclareth, that nowe of late he hath immelled me to translate in to Englyfthe this boke of Gralmo Barcerius, a trealure inelti mable bnto chapften men, in whiche boke be bath lo compendioully, lo ab folutely a frutfully handeled all the common places of the chapften religion, as neuer afoze this tyme hath ten done of any, namely in fuch forme.

A dangerous peace of worke doubteles, and full of diffecultie it is, so to handle these maters as that in all poyntes satisfie the expectació of the readers, as teclareth eloquétaly wryting to your most redoubted maiestie, the excellent clerke Philip Melanchthon in his explite before his common places, whose

to the hynges mateffie.

sudgemet this Sarcerius foloweth welnere in al thinges. Onely in this they differ, that Melanchthon dyrecteth his style to the bnscreanding only of the lerned persons well exercyled in scriptures. This tempereth his penne also to the capacitie of younge studently of scripture and suche as have not had moch

exercple in the lame.

Mowe it hathe ben an olde prouer be and not wout cause celebrate of all ages. Duot capita, tot sensus, so many hedes, so many wyttes, I graunt the godly and serned men in the pryncipal articles of our sayth do not bary, but do constauntly synge all one note, yet neuerthelesse in other dysputable mattiers (in whiche it is not mete for every man to wade) as predestynacyon, contyngencye, frewysl, a suche lyke, there hath ben always, and yet is some distencion, so that what one aloweth an other disprayseth, what one dispueth, an other approueth. And yet it can not be denyed but there is one symple infallible trouthe who so can attayne it.

The cause of this blindnes is, that lithes the fall of Adam, at whiche tyme mankynde was depayed of the similitude of god, busto whiche he was fyrst create, mans wytte hath ben so darkened and his nature so spete ted and cankred with the original vice, that he can not but be wrapped in infinite errours. Onely god hathe perfect intellygence, and is true in his wordes. Omnis autem homo mendar. There is no ma but he lyeth, but he

Eppfile.

wreth, but he with receiveth and is accepted. Welt is he that erreth lest. Saynt Sugustyne wrote very moche, but agayne he retracted woche. It is not possible for one man bothe to write moche, and to write at thinges true that shall neve no reprehensyon. In a longe worke sayth the poete Horace) a man maye other whyles lawfully sumbre. Reyther we herease this bycause I knowe any notable errour in Sarcerius.

But foralmoche as the judgementes of men be varyable, and namely in this kynde of withthe all mens myndes, it is very harde to latisfye all mens myndes. Therfore of eyther this excellent clerke Grasmo Harcertus in his will syng, or I in my trailactó that not through we answere to youre Watesties and other mens expedacyon, It Wall appertague to a chrystyan modelly to interprete all thynges

Duto the belt parte.

Is for excepte, It is not buknowne what great altercacyon hathe lately ben amonges kerned men concernyng frewyl, Some haus put frewyll in no thynges, some on the constarpe parte have gone about to mentapne frewyll in all thanges. Igaput other goynge in the means between both these extremes, as Melanchthon a this Sarcerius, with many other excellent clerkes, have benyed fre wylt smely in spiritual mocyons, and that also in such persons as be not yet regenerate and example the holy ghost, a yet in the means sexion they take it not sommap, but they leve

ang.

to the hynges maieftie.

them allo in spirituall mocions a certernine revour or wolling, which incenous ucuerties leffe can fyupfihe nothing, onles it be holpen by the holy ghoft. This after my poze iudgement) is the rughtest and truelt mave. But nowe, pf accordinge to the varietie of mans judgement, the same Ball not forth & appere to others, let them not incontinently Danme and grue lentece of other mens ways tynges, but diligently enferche the fcripture whiche is the onely rule and touche ftone, wherwith we ought to trye the trouth from the butrouth, the pure and syncere bodtepne from the corrupte and hypocriticall. If they hall frude any thrng ryghter or better then this dodryne, let them louingly imparte and communicate they; way buto be, pf not, let them blo this wave with bo.

graces most exacte indgemet I refer it lyke as by the ipulsion & comassement of my faid old matter my load priny lease, I have trasslated it in to our bulgare tonge, So his loades hyp hath wylled me (where as els I wolde not have ben so bold) to offre a dedicate the same but o your most noble & redoubted mates to thentet that where as he dyd lately frere me but o your graces service i the offree of & signet (for what qualities he espect in me I can not tell) I might at lecst tellifye and declare but o your highnes my prompte and redy mynde to do your grace such poore service is to my habilite may extend. And so

Eppfile,

confequently that this boke buder your me selfres pro tection and patrocinve mape the more plaulibly and gredply be benoured of the people, for whole onely caule and ediff= carpon pour hyghnes and fuche asbe pour molt prutent countaplers have proupted bis uers hollom bokes to be let forth i englyffhe.

In dilatynge of whiche ryght excedynge and high benefite & infinpte other wrought to dinestimable vilitte of the people, I wol mot further at this prefent procede, onely T belethe our losbe, that lphe as your hyghnes hath hytherbuto with mooft paudent, godly and gracious meanes, wonderfully holpen the state and publique weale of your graces mood dozyffbynge realme, to your maieltie mape procede and to thende perfeuer in the fame, to the glospe of god, pour highnes bo= mour, buitte of pour subjectes, welch of pour cealme, berogacion of the bythop of Romes

blueped power, recorde of pour welmple ters, confulpon of pour graces abuerlarges. Thus moot myghty, mot hyghe, and moofte gracyous los uerepane lozde Tcommpite your hyghnes to the holy Erinite, to whome be all honoure, praple, and glozpe for euermoze.

Jmen.

Domine saluum fac regem.

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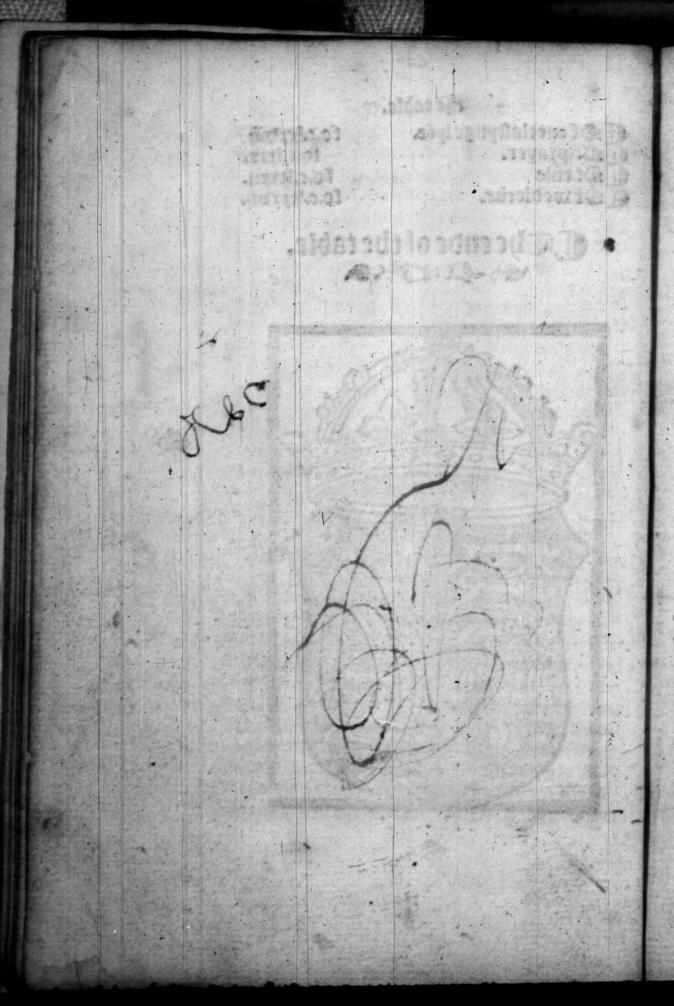
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Df rule
Df wedlocke.

fo.c.lerenia, fo.c.lerena fo.c.lerena fo.c.lerenia

The ende of the table.





Common places. for.L

Ta compendyous forme of teaching or dif epplyne, declarynge the common and papha speall places of our chapften relegion: wonderful necellarie to all fuch as be telirous to know gods trouth, and his facred mozde.

Cof Bod. Laplo.i.

Do is one certepn diupne be: what god is. page or ellencie, confplyng of thre parlons / that is to wete, god the father/the Conne/ and holp ghoft.

This definition is approued & probacion. of holy freiptuce, which by the name of god= hed calleth thefe thre plons, as more plann= ly hall appere in the pertycular entreating of eche person.

TBy the Determynacion of the councell of what god is Dice, God is one diupne beinge og ellencie, by the concell which bothe is called, a alfo is god/eternall/ of Apre. bubodyly/buptable/an imente power/wyl dome/goodnes/the maker e preferuer of all thinges/with bilible e inuifible and vet thre parlons of all one bepng/and power euerlaftyng: the father/fonne/and holy ghoft.

Tood is not deupted in partes/foz there is fo partes of but one god. Berken,o Ilrael, (laith the feri= god. pture)the lorte thy god is one lerte. But for= Deut bi. almoch as holy leripture alligneth diupneel Cencie to.iii.therfoze the fathers have found out the name of parlon, to auspde many et= cours. Row, by the name of parlon is men

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don of

Lommon places

of god no caule. Boma.rj.d. a fubftaunce indiuilible bnderftandena.ec. Tfozalmoche as god hym felfe is the crea: tour & maker of al therfore he bath no caule of his being. For as Paule layth: who hath gruen bnto him firit, that he myght be reco= penled agapner So that god (as mytneleth allo Gregorie)is onely caufe of caufes.

The effectes of god. Boma.i.b.

Bd.rbil. Dlal.cxivi.

Ezodi.rr. Roma.u. 13 Cal. cxlti.

Qume.rilit. . Reg.ij. Deut.preij.

Contrarpes to god.

The effectes and workes of got be thele: Co create a maynteyn that be hath created. for the power and diginite of god (lapthe Daule is everlallyng. Row, the power and Diuinite of god to be euerlaftping, is nought els but that god createth, gouerneth & mapn terneth his creatures everlaftingly. In hym (as it is faid in paces) we lyne; we moue, & we haue our being. De giueth (faith & pphet) efcam omni carni/ meate to euery creature. Allo his effectes be : Co loue his creatures bitaule he maynteyneth them. To be mer: epfull/pacient/pitefull. To heare his hum= ble futers /foz, Paope eft Des muocatibs ent God is at hand to them that call boon hom. To forgrue france/tor only god by him felf is ryghtous. Copunysche synnes, for he visyteth the wyckednes of the fathers byon they thylozen (as Moples farth) in to the thpzde and fourth generacyon. To bapng Downe to the grave, & to fetche by agayne. Cokpil and make alpue agapne. Thefe workes and effectes of god be not cafuall or accodentall / but naturally appropriate to god and euerlaftynge. Lotrary to god, is what to ever is repugs

maunt to bim, and to his nature, as : Cotes ape with the Symonyans that god made the morlde. To graunte with Balilides. that god is a created mynde. Cograunte with Colabarlus a others, that belpbe one true god, there is pet another furious god. whiche is also maker of the worlde. graunt with the Gnoftiches, the nature of god to be a lubitaunce of toules. To grafit with the Appellptes / that there is one god good/and an other badte, made of the good. Co graunt with the Inthropomorphytes! god to be an ymage of a corruptible man. To graunt & the Manichees two goddes. Cografit with & Epicuryans , that god re= gardeth not mens maters. To graunt that god knoweth not some thynges. To bynce god to any certern place. For in the boke of Deutronomie thou Galte rede thus : Mn= derftande therfoze, & tuene in to the herte, Deut.iiij.t. that the lozde he is god in heuen aboue, and in erth benethe. Co graunt with the phi= losophers, that god is an element. graunte with fome philosophers, that god had begynnynge. To graunt that god any other wave may be lerned and buderftance then by his worde.

Cof Bod the father. Ca.g.

Od the father, is fyzit parson in Tei: what god the nite/first cause of our saluació/which father is, hath blessed vs with al spiritual blessing in heuenly though by Christie which

Common places.

hath cholen be before the foundacion of the worlde that we holde be holy and without blame befoze hom/and which hath predeftis nate and orderned be to be his chyldren of adoperon, throughe Charft Tefu.

This definition is certapne, taken forth offannt Baules eppftle to the Cobelians.

T Che father hath no former caufes / but

is hom felfe the caufe of all.

This affirmeth Caput Augustyne in his boke De trinitate et bnitate dei. ca. il. lap= eng. The father hath gruen to al that be the cause of they berng/e hom selfe hath recep: ned the cause of his bepage of none other.

Tood the father is one onely parlon, and of the father. not the father, sonne & holp ghoft togpther,

as certapne heretpaues haue taught.

Theffedesof The effedes of God the father be after a worldly maner gathered of the fatherly af= fections and circumftauncies which be inci= dent to an erthly father, to thintent that we moztall men may the wtter bnderstand the working; and properties of god the father. as Coloue. Cocherpibehis. Co haue care of his. Co chasten his, that he mape laue them. Co nourplibe his. Thele offi= cies or workes of the father be eternal, euen as he is eternall. Deze offpries or effectes every where in scripture do appere, where mencion is made of the lourng kyndnes to= wardes man of god the father.

and her unto map also be added the workes a lytle afore attrybuted to god. for the fers

1020bacion. Ephe.i.a. Po caufe of the father.

Ro diuilion

the father.

pture calleth the father by his owne propre name God. But all teit after therample of an humane father/the properties of god the father be fet forthe, pet he exercyleth them not after mans fall pon/for god is other wyle affected than is man. 3 worldly father may promple his sonne a thrnge, and afterward not fulfpll the lame. But god the heuenly fa ther ecepueth not, but kepeth promple : ac= cordynge to the wordes of Balam the pro= phete where he layth. God is not as a man Rume, rriif.s that he can lye / noz as the fonne of man that he can be chauged. Allo it many tymes chau ceth that the worldly father regardeth not his fon/ but god our fpirituall father can not forget his chyldren.

If It is repugnant to this doctrone ; Co Contrarpes denpe god the father to bethe fpalt caufe of og herelies. our faluacion. Cograunt god the father to have had begynnyng. Co graunt with the Archontykes, that the god of the lawe e of the pphetes is not the father of Chapft. To graunt with the Sabellyans / that the Celfe father is the fonne and the holy ghoft. Blo that the father fuffered . Co graunte with the Metangilmonvies, that the fonne is in the father / as one vessell in an other: whiche errour at this daye the foly (the an=

at any tyme ceale.

Cof Bod the Sonne. Ca.ig. 25.111.

nabaptiftes haue renued. Co graunt that the officies or workes of god the father hall

Common places

what god the Conneis.

Do the fonne Telus Chaple, feconde parlon in Crinite, is the expresse and fufficient pmage of the inuifibie god. wherin the wol of god the father the neth amarauntly/and wherm ma as it were in a glaffe may behold what thyng he ought to do that myght please god the father.

Diobacions of this diffi= mition. Ebze.t.a.

Collof.i.c

il. Cop. iiij.b

f.13et.il.d

That Chrift is the expresse vmage of the father, is proued by the eppfile to the Bebrues where it is warten thus. which fonne being the bapghtnes of his gloap, a expelle pmage of his lubitaunce. ac. allo that he is thymage of the inuitible god, is confyamed by lapnt Daule to the Colloffians favenge: which is the ymage of the muilible god, first begotten of all creatures. Df the Mynynge of the father in Chaift freketh Baule where he fayth. foz it is god that comaunded the light to thene out of darkneffe, who hathe Opned in pour hertes to grue lyghte of the knowlege of the glozye of god in the face of Jefu Chapft. finally in the fraft epuftle of fannt Weter, Chuift is propowned buto bs an exemple whom we holde folowe.

In other dif- Thaplit is the becap and the onely sonne finitio of god of god/begotten without begynnyng of god the father/beray god not made, but whiche hath ben at the begynupng, egall to the father/prompled of the father vnto Abam. 3= braham, and other holy fathers / to redeme mankynde lofte by the fall of the fyzite pa: rentes, veray man/borne of the birgyn Ma epe, whiche to take awaye the fynnes of the

the fonne.

Df god the father. For tiff.

hole worlde fuffered, and was crucifped? whiche the thy de daye role agayne to lyfer Cottonge now on the ryght hande of god the father/a mediatour for al that beleue i him, from whens allo he hall ones come to moge

the gupche and deed.

1 10 20bacions of this diffinicion.

Thou art my fonne, I haue this dave be: 19 fal.th. gotten the. Ind agann : I that be father bnto hom, and be chall be my fonne. Blfo in the golpell. Dut of Egppte haue I called Bath.ij. mp fonne. The father alfo fand hom felfe. This is my welbeloued fonne. Undoubted: Bath.iij. ly Chapft is the very sonne of god (that is to wete) the naturall fonne, begotten of the fa= ther/euen as light of light, but without be= grunning, none other wrie then wordes are begotten of thonges. Is John in the fralte Johan.t.s chapiter farth. Ind & worde was god. Cho: mas also cryed whan he felte his mayfters fpdcs. Appgod. Mozeouer Baule calleth Boma.ir. Chapft god. Ind to the Colloffians he way- Collofti.b. teth, that in hym dwelleth all the fulnes of the godhed corporalip. But pe fall buderfande that Chapft is in fuche wple god and the fonne, as he is not after mans maner be= gotten, noz as a creature made. foz farnt John in his golpell begynneth thus of the Johan.f.a feconde parlon, lavenge. In the begynnpnge was the worde. Ac. wher buto Daule agreeth in his epiftle to the Philippians, where Philip.is he wapteth : whiche whan he was egall to god. Lo bere he maketh the fonne egal with

Common places

Bene.iij.

Bene.pbij.

Glaie.vij. Gebre.ij.d.

Cfaie.liij.a

t. Johan.ij.

the father. Blio Chapit farth hom felf. I and my father be one. Row, to Boam promple was made of Chapft in Genelis.iii. To 3= braham in Befi.rij.and.rbij. Co thother ho= ly fathers the promples made be fpredde in funday places of fcripture. The ende of the promples is the redemption of mandaynde Bene.iij. Iplum conteret caput tuum / that is to lave: That fede (meaning Chail) Chall treade the on thy heed. In Genelis. rbij.to Abzaham he layd: In thy lede all nacyons thall be bleffed. The occasion of the redem= ption was the dampnacion gotten by the fal of the frake parentes. Of the manhode of Chapit teacheth be the prophete Glaie, lap= enge. Loa birgpne thall concepue. Blfo the epille to the Bebrues where it layth. In all thynges it became him to be made lyke buto his brethren, that he myghte be mercyfull. The comen Crebe layth : 250ane of the birgyn Marye, whiche proueth allo the refte. how Chapft fuffered, and was crucyfred. Tallo how he role agavne whiche was for this only purpole to take awaye the lynnes of the hole worlde. This was longe before pohecied of Blate which lavth. But he was wounded for our wyckednes/he was fmit=

ten for our offences. Ind John in his epp:

And lest we thold thenke that Chapst hath now fully executed his office and hathe not thenk a do, ye thall understand that he sptteth on the reght hand of god the father ma

Of god the fonne.

for. b.

hynge intercellion for vs. This tellisveth 5. Paule layeng. which allo is on the right Roma, biff. hand of god and which maketh intercellion for bs. and at laft he thall com at his fecond commyng to declare hym felfe the fon of god in maieffie that the good mare be glozifred, and the wicked deltroyed, as witneffeth the Lrede or fymboll Apollolique and the . rrb. chapter of theuangelift Mathew .

Tas touchynge creation oz beynge, Chaple Thank hath no caule for he neither was created nor had his begraning of any other, but was fro the baynning togither & the father, as faynt Johan. (... John wayteth. In the begynnynge was the work and the work was & god. But foral: moche as the Ceripture calleth Chailt the fon. therfore in refpecte of the father to difcerne after a mas the plons a they officies (after the blage of ner the fa= (cripture we make & father caufe of the fon, ther is caufe all humane cogitation larde awave.

Chapft is one, one perlon in trinite made Ro diuilion man benge hom felle god for our caufe not of Chapit. that he is two or diverte thynges but is be= epe god and man, nepther fo that he is feue: tally preft, and kynge, preft in the spirituall kyngdome and kyng in the kyngdom of the mozlo but is togyther preft and hyng in the Blalcir. fpirituall kyngdome for euermore.

The workes or officies of Chapft ought Theffedes or to be gathered of & hole Chaple, which now workes of fytteth on the enght hand of god the father Chapit. bery god and man. The workes of his ma= hote, as to eate, brinke, flepe, walke, & fuche

of the fon.

Common places

Bath.l. Tohan.i.d

Roma.b. Claie.liti.

1. Johan.i.a Gala.iii. Etimo.ii. Mal.cir.

Roma. viii.

1. Johan.ij.

Diere.rl Diere.rb. of Dauid. Bere.rriij.b

lyke, now that he is glozifyed be ceased, ney ther came Chaplt to that purpole & he hold excercife them perpetually . But befpees thole effectes and workes of the manhobe. there be vet other appertenninge chefely to our faluatio which thal indure perpetually. as, To faue the people from thep; fpnnes To take awaye the lynnes of the world, as Johan Baptift witneffeth lapinge, beholde the tambe of god which taketh away he fyn nes of the world. To juftifpe, as the apolite Daule recordeth laying . Bernge then tuft: fred of farthe by Jelu Chapft. To latilipe for our fynnes. To be a merciftocke for our fynnes, as John Thapoftle waiteth in his epiftle. To be our mediatour a peac maker. To become the preft and bifthop for euer= moze, as in the. Lix. plalme appereth. 3nd that bycaule of intercession as witnesseth Daule to the Romanes layinge, whiche allo maketh interceffion for bs. Blo thapofile John where he laythe. Bicaule we haue Chapft our (pokelman or advocate with the father. To be kynge and captayne. To be lord ouer the people of god Biere.rb. Co be the onely thepard and billhop of his chur Ezerreitifie che as Ezechiel byd prophecpe layinge, 3 26 P Dauto is well raple by buto them (fapthe god) one binderftande onely fhepherd euen my feruant Dauid be thift coming that fede them and he thalbe their thepherd. of the flocke I the load wilbe thepa load and my feruant Dauid halbe thepz papice . To this accoz= deth the prophete Jeremye, laying . Behold

of God the fonne. for be

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the triffe commeth (lapthe the lorde) that I well rayle bp the reghtuonle braunche of Dauid whiche Chall rule . Allo & . Peter i. Bet.i.d where he laith, pe were as them goig altray, but now ye are converted buto the herberd and biffhop of pour fowles. Cobe the hed of his churche . Ind he is the heed lapth S. Paule of the bodye of the churche . Ind to Lolloll. the Ephelians he faythe. End he hath given Ephel.i. him to be hed ouer all buto the churche. Also to the Collosians. Pot obternynge the hed Collosij. wherofal the bodie by toyntes and couples recevurage nourifhement and bernge com= pace and knyt togyther encrefeth with the increafe of god . To be the bed corner fone i. Det.if. elected and precioule. Ecce pono in Sion lapidem . Lo I put in Sion aftone ac. To Claie. prbill. be the foundacyon of all fayntes as Paule faythe. Buylded byon the foundacyon of Ephe.ij. thaposties and prophetes. Thele and fem = blable effectes oz officies of Chailt appere in holy scripture, of whiche many the byshop of Rome dothe fondly and folythly chalege buto hym contrarpe to the eternal Gerberd. thip and billhoperiche of Chaple. But in ga= therringe these officies and properties of Lhaift, ve muft take good her left bicaufe of his two natures pe chaunce to fal in errour. for when we fpeke of the officies a workes of Chapft, we fpeke of the hole Chaift as he now lytteth on the ryght hand of god, bery god and man. Wicante Chapit Jelu plon of god is one, of herelyes,

Contrarpes

for whose cause we be reputed erabtuouse e do pleafe god . Therfoze there haue ben many whiche by the inflination of Sathan. haue Audred to take aware, biminiche and plucke from vs this Chapit. Ind all the herelies agaynft Chapft do colifte for the moft parte in the diminishinge and derogation epther of parlo or of the workes of Chrift as. To graunt with the Bertans that Chailt is not naturally god albeit they graunt the (worde) to be a parlon . Co graunte with Daule Samolatenlis that the word or as

mpnde.

Chatwhiche it is called in greke Logos, is not a parlon is verbu, bis but onely the thought or knowlege of the fa to lay worde ther all one with the father . To graunt in the laten & Servetus that the (word) was no parlon translacion is befoze it toke mans nature . Co graunt & in Gzeke (in the Sabellians & paticillaniftes that Chapft which tonge is the same that & father is. Co grant with C. John wrote the Donatiftes that Chrift the fon is of leffe his Gofpell) power than the father. To graunt with the logos, which Metangilmonites that Chapft the fon byb fignifpeth in: entre in to the father as a leffe beffell in to Differently a a greater beffell. To graunt with the Appol worde, and a linariftes, that the fleffe of Chapft and the thoughte of word haue all one lubltaunce . Co graunt with tertain Drigenians that Chapft is a creature. Co graunt with certayn other Dagenians that Chapt if he be compared with other holp men is the trouthe felfe but if he be compared to the father , fo he is a lpe ozlefpinge, and that Chapit dothe fo moche differre from the father as thapolies do fro

Chipft. Co graunt with the Recians that the felfe Chapfte is father and holy abooft. Co graunt with the Sethians that Charft to the fonne of Rope. To graunt with the Carpocratians that Jelus was but man & naturally born of father and mother and re cerned a foule whiche knew those thringes that were heuenly. To graut with the Sp montans that Chapft dyd neyther come noz luffee any thynge of the Jewes, but that one Simon in the tome of Ciberius came to the peoples thynkpinge in the parlon of the fon. To graunt with the Malentinians that Chapft fent of the father baought with hym a (pirituall and heuenly body and that he toke nothringe of Marve but palled by her onely as thosowe a pipe of a condute oz conuepaunce. This herelie one Pellificarius at this dave hath renewed. Wo graut with the Archontikes that Chapft was not borne of woman nepther had any fleffe in Dede or dred or fuffred any thonge, but that he fapned his passion. To graunt with the Appellites that Chape nepther brought his flelihe with hom from heuen nepther toke it of Marye, but gatte it of the elementes of the worlde whiche he rendred agaph to the worlde afcendynge agayne without fleffhe in to heuen. Co graunt with the Baulines that Chapit was not euer, but that he toke his begynnynge of Marie and that he was a pure man. Cograunt with the Mani: shees & Chaple came onely to delyuer mens

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Common places

Toules a not the bodies . And & Chiff was not in very delibe but thomed to our fenfes a counterfait hape of felhe, and nepther dred ne rople agapne. To grant with cer: tapne heretikes that Chapfe was alwaye. but not alwaye the fon, whiche name (they lave he full recepted when he mas borne. To graunt with one Barcus that Chaple not berply but opinatpuely luffered . grafte with certaine olde heretykes that \$ godhede of Charlt luffered when his fielthe was hanged on the croffe. To graut with the Seleucians that Chapfte fotteth not in fleffe at the ryght hande of god the father/ but hath put it of, and lapde it in the fonne/ takpinge occasion of the platme that layeth. In fole poluit tabernaculum luum . that is. be bath but his tabernacle in the fonne. 10 groffe heretikes. To graunt with some & The herefpe the hole Chaift litteth not on the ryght hand of the papilli of god the father. \ To graunt that the foz= land officies of Chaple be executed onely in heuen of hym, and that the lame ar to be er= cercifed here in crthe of the Bope, contrarie to the place of the plaime befoze remebred. Eu es facerdos in eterna, Thou art & preft for evermore 5 3nd contrarve to beternall billhopzyche of Chaylt. To graunt that The herplie there is an other mercymaker, mediatour, of layntmen. intercellour for our lynnes then Chaylt, as they do, whiche fet by fayntes and workes in place of Chapft. To fay that Chaift onely

meryted or deferued buto be the fyrit grace

Domatpue: lp, is to our thynkynge & opinion.

onely inclynyng be to love god, but that we be faued by our workes. To say with the Razareis and dyners other falle Aposles that the rites and ceremonies of the othe lawe be necessarye to Chaysten men.

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Cofthe boly ghoft La.tiif.

trinitie, very god, not made not creating gholt is, ted neyther begotten, but procedying of the father and sonne and sowying from the father and sonne togither substancyally, to thentet he might leade vs in to altrouth, illuminate and hallowe vs to the trouthe, and kepe vs in the same, expowning, declassing and glorifying Lhrift, conferming the enherytaunce received in Christe for which he is also put as a pledge or ernest by god the father.

That the holy gholt is the thyld person Plobacions in trinitie and very god, the places t textes of this difficons of scripture following do ploue. In the Gos nition, pelof Mat. Chilk commideth his disciples Mat. x viij. b to baptise all nations in the name of the factor the son a tholy ghost. This pueth tholy ghost to be the thylde a also a distynct plon, saynt Johan also in his episte ploueth the i. Johan. v.b. same, saynge. The father, sonne, and holy ghost these hij be one. In Genesis the syste Gene. i.a chapter also is wryten, that the spirit of the lolde was born byon the waters. Item in the plaime. Exprix whither shall I go from Plal. crypix. b thy spirite. Ilso in Johs. i. Ind I saw the Johan. i.e

Lommon places

wirve of the lorde as a doue. Rowe, the holy aboll is therfore god, foralmoche as he quickeneth, halloweth & comforteth the inwarde myndes whiche workes can not be but appropered to the godhed . More ouer fyth fcripture affigutth thefe workes to the holy sholl it well have be truft fuerly to the holy gholf, that he both wyll and mave performe the lame. But to trufte, is a worthy annexed to god onely. The article of our fayth techeth the fame, I beleue in the holy ghoft. furthermore where we fand that tholy about is not made neither created this we added for thauppndying of the name of creature. Gendred or begotten he is not. for the scripture bleth the worde of procedyng. for the holy ghoft is land to procede of the father and Conne, as Lhapft hom felfe fapth in the golpell of Johan when that counfor= tour cometh whome I thall fend pou . &c. whiche procedeth of my father, he hal beare wythele of me. Loo here ve le that the holy gholte is fent of Chapite and procedeth of the father, and that the father and the sone be difcerned frome thoir ghofte. Chat fub= francially tholy ghofte doweth of the father and fon is added leeft & Choldest thynke the holy about is inferiour to the other two parfons. For as f. Buguft. in his. by. boke de tri= nitate lapth. Thoir golf is Commhat comen (as moche as it is) to the father and fon, but this comennelle is colubfrancial & coeternal. The other parte of the diffinicyon is clere

Johan. rb.d

laynt Augu-Cyne. of the holy ghoft.

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and proued by the. ruij.rb.rbi. chapiters of theuangelpft John, where the fapd workes and offecies of tholp ghoffe be delcrybed. That finally the holy ghofte is an erneft of if. Cozin.t. pledge gruen be of god, it is red in dyuers @phe.t. places of Baules epvilles. Roma. biti.b

Tholy ghoft in respect of his beynge hath Ao causes of no caufe foth at the begynnynge be is with tholy ghoftes the father and fonne, euerlaftrnge god. But in respect of procedynge, the father and fon be in maner as caules. for as before is Mewed, tholy gholt is land to procede of the father/and therfore Comtime in Cripture he is called the forryte of the father / as where Chapit farth. It is not you that fpeake, but Johfi.xb.d the fpirpte of pour father. Ind otherwhyles he is land to be the fpirpte of the fonne / as Math.r.c where thapoftle farthe. God hathe fent the spirpte of his sonne in to your hertes. Ind in an other place. De that hath not the ipiryte Roma. viij.b of Chapit, the fame is none of his.

being.

Tholy ghoft is one, and the thred parlen Ropartes of in thinite called by fonday names ifcripture tholy ghoft. as in the plalme, and in the eppfile of John i. John i.c d he is called an budion of an anoputpuge. In Plat glinib the golpel of Johfi a comfoztour. Daule cal: Johfi. rbi. b. leth hom the erneft of our inheritaunce. Ephe.i.b. Dtherwhyles this worde fpiritus (in Englyfthe fpiryte is taken very largely, for a The fignifi-Aparynge/ a mournge nature or power / for cations of the wynde/foz lyfe/foz mocrons oz paffions fpiritus.

Comon places

Ben. biij.a Johff.iii.c Tobfi.uif.c

created in men, as well good as eupli. But in this place it lignifyeth a fpiritual nature. for as Chapit tellifyeth god is a fpirpte.

Theffeets of the holy ahoft. John. rbj.

Theffedes or officies of tholy shoft mave be nombred thefe: Co leade in to all trouth. To call, to leghten buto the trouth : This he worketh by the worde preached. To hallowe, to preserve in trouthe : These wor kynges appere euery where in scripture.

Johft, riiif. Ev.and.rbi. Roma. biii.

Co expount, to declare, to gloryfpe Thipft. To reproue the worlde of julipce, of fpnne, Johafi. rbj.b and of judgement. To comfort, wherby be is called a comfortour. To confyrme the co= fciences byon the trouthe of the worde and boon thenheritaunce recepued in Chapite. Coendowe the churche with all maner of gpftes. Cogpue that we mare fpcake wub frered tongues / that is, that myghtply and boldly we may confesse the word. To make newe the hole mynde of man, from whence afterwarte be procede fpirituall frutes, true fapth, true ame of god, charite, & luche lyke. for the lawe can not truly be done, onleffe typit the holy goft be recepued, whom Christ grueth. Coprospere and further the worde preached, that it mave fpedyly go formarde. And for this cause thapostle wyssheth often tymes the holy gholt to be gruen to the churs ches. To helpe our infirmpties. To pray for the weake. To ferche the cepthes of god. To teache what to answere persecutours. Co be a token of the true libertie & enfraunches

i. Cozint.rij. Roma.rii. Actes. ii.a.

Bala. b.

Ro. biti.d. Roma. viii. i Cozin . rij Luc. rij.

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ment from the curle of the lawe, according to Daule that layth. where the fpurite of the i. Loz .xiil. lozde is, there is libertie. Dowe, tholy ghoft is called the forepte of the loade, bicaufe the low fenteth and grueth it. Of thefe workes or officies of the holy gholt some tholy gholt worketh by the worde / and other fome by inward operacion without the work preas ched. And albeit the outwarde preaching of the worde thall ones ceale, pet luche officies of tholy ghoft hall not ceale as be everlaftig lphe as hom felte is euerlaftyng/ & wozheth by the euerialipng a buperplhable morbe. Moreover the holy ghold is come to execute the lap de officies not of hom felfe but fente of god the father and gruen of Chapftethe fonne. wherfore also tholy ghofte can not be prefent without Luppit.

TTo this warpne, and to the nature of the Contraries holp ghofte is contrarpe . Co fape, after og herelies. thopinion of the Gzekes that tholp goft p20= cedeth not of the father and fonne toyntly, but onely of the father. To graunt with certayne Dzigenians that tholy ghoft is a creature. To fay with the Macedonyans tholp= ghoft is not of the fame fubftaunce or beyng of whiche god the father and the fon is, but is a creature. To fay at this tyme with Lam Lampanus pano that the holy gholt is not the ... plon in trinite. Co holde with the Roccians tholy ghoft is bulghe to the father. Co graunt & the Donatiftes that thoty ghoft is inferious I Alla

Common places

Augustine libzo.rb. De trinitate.

Znabaptift?

actes.ii. a Joel.i. g.

The herelie of papillis 宁

to the father and fon. To fay with certapne heretikt that the felf holp ghoft is not apuen but only his gyftes, which is not tholy ghoft owne lette. Agapult whom disputeth farnt Agultyne. To graunt with certeyn anabap: tyltes that tholy gholt is not a parlon of the trinite, but onely a doue whiche god myza= culoufly byd lende ones oz twple. Co graunt with other anabaptiffs tholy ghoff is onely a power of the father and fonne and not a god or a person of hom felfe. To fav agaynst the open texte in the actes of the apolities, the promple made of tholy ghofte buto the apoftles was frifte fulfylled in certayne heretykes named the Lataphayges and the Mas nichees. To graunt a man maye attapne to the knowlege of the trouthe or work without tholy ghofte. To graunte that any man may contynue in the trouthe, which he hath professed without the affistence of the holy ghoft. Co graunt any parlon mape be borne agaphe in to a newelpfe & workes allowed of god Bout the holy ghoft. To graut & the folylche papples that the Bove is here in erth the executour of the holy ghoft, he to teclare and expounde the well of Charft. Co graut & ofene to the blafphemous reproche Dintollera: of the holy ghofte, that all papificall coun: ble atichziff. cels, peathoughe they be repugnaunt to the open worde and glory of Chapft have proceded and be conframed of the holy abolt.

Of predestination Ca.b.

Dfpredellination.

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Redeftinacion is & fuee preordinance The defint of god wherby al thinges com to paffe, tion of prede alwell inward as outward workes & frination, thoughtes, in all creatures according to the appoputment of his will.

This diffinition to be good is proued by probation of favnt Daule where he farth god worketh the definicio all thynges accordyng to the counfail of his Epheli. i. will Blfo our fautour Chapft fapth . Brenot Bat.r. c. two (parows fold for a fardynge and none of them falleth on the groude without your father. To this agreeth Salomon in hispio uerbes lapinge. The lord morketh all then: 1920.xbi.a. ges for hym felfe pea and the wicked allo to the eupli dave Baule to the Epheffans. Bc- Epheff.i.b. cordynge to the pleafure of his well . Allo to ij. Eimo.i.c Thimothie. Accordinge to his purpole and But fozalmolche as all creatures hange of thordinauce of nature whiche god of his free will hathe orderned, therfore all thing do not folow ne come to paffe of mere and fimple necellytic but by of the proceffe and courle of nature lo of god ozdened Yea and alfo in mens thoughtes & doinges there is a free chople, and therfore lynnes do pro= cebe and haue therfore proceded of the free chove of man. But to thyntent a mans conscience mave be defended and armed from delnapze, if we will wifely speake of viede= fination, we muft fetche our begrnnpng at the golvell, whiche is an univerlall romife. And we must evermore have recourse to pre

25.111

pdeft.natioe capi.ij.

Ephcl.i, a

H. Timo. y.d

LEimo.li.a Eze.rrrifi.b

bestingtion of condicton, wheref me that Ipeake herafter, as for exemple, If the chylopen of Afraell hall walke in my commaun dementes they halbe faued. If thou halt Buguftine de tecepue the golpel thou halt be laued. wher bnto fannt Buguftyne alfo agreeth farige. God byd predestinate man to be obedient buto hom and to abstance from taltyinge of the Apple that was forbodden hym, but if he wolde be disobedient , to dre. Suche is thend of the hole predeftinatio (as farforth as appreprieth to men,) that we thuld know we be predeftinate bppon this condicpon, that if we recepue the worde, we halbe the chyldern of god, whom god hath chofen to make be his chribjen by adoption as fagnt Daule wirting to the Ephelians Declareth. and this condicton is proued by the butuer fall promple of the golpell . Pow that fome of bs be damned, this is bicaufe we beleue not the gospel. wherfore also thapostle faith. Ha man wyll pourge hym felfe from fuche Imeaninge wicked doctrines for of them he fpake autle before he chalbe a veffell fancti= fred bnto honour/ mete for the lord and pre pared buto all good workes. Also herunto pertepne fuche places of feripture as doo po mile an bniuerfall grace, wherby a mans co frience ought to lyft it felfe by, against suche affaultes as his reason maketh of predelti= nation, as this briverfal promile. God mylleth all men to be faued. God wylleth not the dethe of the fynner but that he turne a

of predeltingtion.

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fol.zff.

Do repentaunce. & Ho: Come bnto me (layeth Math.ri. D Lhapft all pe that labout and are laden and I hall refreshe you . Undoubteblpitie an extreme madnes a man to bere his monde with bufrudeful queltions concerning piedeftination wheras he mave comforte hom felfe with the generall promps of grace and with fure tokens & he is chofen to be laued Wolkens of as be thele tokens, to give credite to \$ golpel elections. to delyze and to recepue merche offered by the golpell, to indure in farthe to the lafte ende. It is greatfolpe to doubte whether thou be boeftinate bnto Caluació whan thou heareste the word, whan thou beleueste the word, when p detitelt i the word. It is an other maner of thong with the wicked pars fons whiche can not but be bucertayn and euer in doubte bycaule they lacke the word which who to ever hathe not, must nedes be btterly destitute of all solace yea suche be co Graphed to bespapze and to thinke all eupli of predeftinacpon . wonder it is that predes ftination bothe fo toment mens myndes fi= thens no thynge is moore certayn then that the fame is fet forth bnto bs to our comforte fo that by pacpence and confolacyon of feri: IRoma. rb.a ptures we myght haue hom. Ind no doubte if the mood diligent apollie faynt Baul had wifte predeftination Gulde haue hyndered the cofortes of godlye parfons, he wold not Co ofte haue made mécio of it in his epillies. T But foralmoche as some men recepue not the golpell and therfore colequently do pes

Malia.

Bugustyne. quest.priij.

rish it is nowe to be sene howe they deserve there danacio if boeftinaio taketh away the libertie of our well as Walla & others have thought) I se not howe god can be excused that he is notcaufer of fynnes, wherfore &. Bug. Cemeth bery rightly to lav in this wife. It is berie folifipe fooken that the predeftination of god worketh in all men whither it te to good or to evel to that to either of them men be of a certapne necessitie compelled ft= thens in the good men a well ps to be vinder frande not without grace / and in the euell men a wyl is also to be understand without grace, which wordes of Augustin may thus be declared. In that we recepue the good, beleue the worde, and kepe pt to thend, this procedeth of grace whiche prepareth our wyll, which our wyll after warde dothe be= leve the work, and wfrzeth a recepueth the pmyle offred by the work. On the contrary parte in that the eupli men recepue not that is good, not byleue the worde / yea and pf they believe it do agayne forfake it to they? dampnacion, this cometh of theyz fre wyl in whiche they frande eupli and wycked plons fozlaken of god, whome god may juftly fozfake as it thall be fene buto hym.

An other diffinition of predestination agapuste the assautes of reason subtelly disputynge in mens consciences byon predestination.

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Redestinacyon is a sure election by An other dife which god hath elected be in hym felfe nicion. afore the creation of & worke to thente me myght be holy and fautleffe befoze hym by charite, to make be his fonnes throughe Telu Chiplte in hom felfe accordonge to the pleasure of his well.

The probacion of this diffinition. This hole diffinition is taken forthe of Ephe.i.a Daule. The parton that chofeth is God. and where as we fare in hom, a before the creacyon of the worlde / by this we exclude the merytes of our workes, as the example of Jacob and Clau broughte in of Baule in his epiftle to the Romannes declareth. The Roma.ir. finall caufe of poeffinacion is that we might be holy. ac. by Jesus Chapst whiche wordes allo take awaye merpte. The caule efficient of Boelinacion, is the pleasure of gods wyl.

T Rowe, that predestinacion is not our de The caules ferte, and that of it no caufe refteth in be as of probeftina garnft the scholemen openly amereth by the evon. open places of feripture, as in the text trove remembred of Daule, according to the plea Ephe.t.b fure of his well. Allo in the latter epplite to Timothe where he farth, which hath faued if. Timoth.Le be and called by an holy bocacyon, not accordringe to our dedes, but accordring to his owne purpole and grace. furthermose way tyng to the Romayns, he maketh the mercy of god the cause of election, where he conclu-Deth fayenge. It lyeth not in mans wyll of Roma.tr.e

Boma fe.c S. Zugustyn

runnynge, but in the mercy of god. To this agreeth August. layenge. Glegit Deus quos poluit gratuita mifericozdia. God bath cho: fen whom he wolde of his fre mercy. Blfo in an other place be layth. Bzedeftinacio eft Di= uine voluntatis per gratiam electio. Chat is predestinacyon is the election of gods well by grace.

The partes cion.

on.

TDf Decelinacion there may be.il. partea. of predefting The one is called predeftinacion of alligacion/ and the other predeffinacion of condicion, accordynge to the diuilion of Buauft. Dredeftinaci in his boke of predeftinacion. Alligacion is on of alligaci the necessite of thynges prefent, as when a thyng is fene to be prefent by gods forelight. that fame must news be, although it hath no necessite of nature, as that all me be moztal. Bredeftinaci it is necessary god fo proupdynge. Predefti= on of condici= nacion of condicion, is as pf Abam cate of the apple he hall bye. If Ifract thall walke in the way of the lozde, and thall keve his co maundementes be thal be faued. If thou recepueft the gospell and ftyckest faite ther= buto to thende of thy lyfe, thou halte be fa= ned/ but pf thou recepuelt it not thou Chalte be damoned. In this parte of preteffinacion we ought to comforte our conscience, when me be vered with the judgement of reason. contrarpe to the universall promesse of the gowell. But of thefe partes we thall fpcake more in the tytle of contingencie or chaunce which chaunce bicaule the auncyent fathers

of wredellinacion? fo.tiill: of the thurche wolde not take awaye, they feme to have invented the forefard partes.

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The principal effecte of predeftinacion is The effectes Cet forth i feripture to be iuftificacion, which of predeftina is areatly in the mater of predefinacion to cion. be confedered, pf we couete to faue our con-Ccience that it be not Arphen wwne with the thronge of infinyte questions. And thus co= meth predeftinacion to be eftemed by his effede, pf we compare it with iuftificacion as with the finall cause. For god hath chosen bs to iustifve be, to adopte be to his chyldzen, and to rewarde be with the everlaftynge hyngdom, according to the faveng of Daule in his eppftle to the Ephelians. allo accoz= Ephe.t. dynge to the lavenge of Chapite hym felfe in the golpell of Math. where he layth. Lome Math. rrb.? pe bleffed chyldzen of my father, inherpte pe the kyngdome prepared for you from the begpnnynge of the worlde. Furthermore iufti= ficacion is the papacipall effecte or worke of the golpell, but the gofpell is a bniuerfal pro myle, wherfore by the vniuerfall promple must predestinacion be undged/and if we do fo, no occasion that any moze remayn to bere the mynde with any particularite. But to make all thonges & clerer thefe argumentes folowpage thall be here erght necessarve to be retcyned.

The golpell is a buyuerfall promple. Ergo inftificacion (whiche is theffed therof) multe nedes be a bnyuerfall promple. The

An argume L'

former parte of my argument called the ans tecedent is playn, for the golpel is not bound onto circumftaunces / yea and many places of feripture of the bniverfall promple proue the fame as the texte of Chapite. Come buto me all pe that laboure and are laben and 3 that refresthe you. Also the favenge of Daule 1. Epmo.ii.a Deus bult omnes homines faluos fiert. God wylleth all men to be laued. The argument holdeth from the cause to theffette. In other argument.

Juftificacion is bniuerfall.

tultificacion.

In other ar= gument.

Bath.ri.d

Ergo predeffinacion allo (which is the caufe of juftificacion is bniuerfall. This juftificacion whiche is the worke and theffed of pre-Deltinacion hath his fure foundacion in feripture where to cuer mencion is made of the fmall cause of our callynge as in the place a= boue mencioned of Baule to the Ephelians. Milo to the Romance whome he hath called the same he bath also iuftifred. Item in the firte epiftle to the Lozinth. god is faithfull by whome ve be called in to the felythip of his fome Jefu Chapft oure load . Thefe and femblable fentences are circumlocucions of

of fultification the worke of predellina cion procede alfo other effectes as to be affu: red that we pleafe god. To knowe that we be the fonnes of god . Co knowe that we can not be plucked from Chailt, foz, whome god the father hathe gruen to his fonne no

Ephe.i. Roma, biti.f i. Cozin.i.b

man can take from hym. To know that we be glozified according to the faring of Baul, whome he hathe tultifped them allo be hath aloufved. Co knowe that we have everla: Ainge lpfe. Foz to this effecte we be iuftified To knowe that we be gouerned and defenbed of god. Their and loke effectes of prete: Amano well knowen it appeareth that holy Ceripture lpeake not in bayne of predeftina- 10 zedeftins tion cyther to make be affraved or to devue tion well con bs to despapie, vea I dare boldly lap if pie: (idered is a destination be with her effectes well confp: great folace dered and depuen in to the hart there is no and comforte thyng frongar then yt to plucke bp a mans to good men. confcience, but contrarily where predeftination nakedly without her effectes is confite: red by the sudgement of reason so there is nothinge more redue to distrove the ton= fcience, then is predeftinatio, wherfore whe we be bered aboute predeftmation pt is our owne blame whiche do not measure pt bp the word of god but by realo of man which reason lythens every where it is blynde in maters of god why hold it here fe any thig? The auncient fathers also of the churche do conferme and ratify the foreland effectes of predeftination. Sapnt Angustyne in his S. Juftyne. booke de bono perfeneraunce calleth the effed of precellination the appoliton of grace. Allo Digen opon the. bin . chapiter to the Digens. Romans hath thele wordes, he that is iuftifred femeth therfore to be suftifped bycaufe he is predeftinate.

Cottatics to predeltinatio

Contrarie to predeftination . Cografite that predeftination is to be indged of realo lame or of our worthynes. To graunte pre= Deftination to be particuler , whiche erroue Disturbeth the confrience, maketh incertayn the prompile, ouerwhelmethe farthe.

To denve the predeffination of condition. To holde with the Schole men that there is fome cause in vs of predellination. To lave predefination taketh awaye contyngencie orchaunce. Eo holde bicause all thynges chaunce by predestination that god thertore is cause of fynne, frome whiche errour the grauntynge of contyngencie dothe delyuer Ds which teacheth & man fynneth of his fre wyll, as hereafter more playnly hall be de-

The Epicus ZEBA

The erroz of clared . Cograunte with Malla and others Laur. Malla. to be no ubertie of well bicaule of predefti= nation. Co graute with the Schole men that our worthynes and merites be the cause of predeftination bnto iuftification and euer= laftynge lyfe . To graunte anye other finall effede of predellynation than iuftification. To denye with the Epicurpans the divine predestination sayinge god hath no care of his thonges created, and forlaketh them. To disturbe the conscience of man with the Superstitious inquirve of predestination.

Inf contingencie oz chaunce Ca.bj.

Dntingencie os chauce femeth at the fpale face to be wyped away of pre= deffination . Therfore nome let bele of contingencie.

fot.rbj.

home bothe mave be faued. This thall be pe me graunt to reasonable creatures some chapte and lybertye in luche thynges as be Subjecte to the judgement of reason.

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Tontingencie therfore is wherby thong what contincreated in matters lubiede to realo be nome gencie is. chaunged altered and fall in to thefe & thofe doynges and chauces by reason of the choice and libertie graunted them of god at thepa creacpon.

Twe lape in maters lubied to reason leste pe The profe Quide thynke all thynges happen by chante herof. a contingentlye. Of the free choyle recepued in creation whiche luch thynges as be create haue in affayzes subjecte to the judgement of reason doubteth no man. for albeit god maketh and kepeth thynges, forfecth and determyneth thynges that happen or chauce pet be bathe create e made them reasonable creatures (that is) whiche be ledde with free well and chople in luche thinges as be unter the judgemete of reason. All which thonges halbe moze apparaunte when we hall be aprine to entreate of free wyll.

The cause of chaunce is & free wel which The cause of thonges created take in matters lubiede to chaunce. reason, wherfore fyth nature was ordeined with the franke and free well of god, the na turall also necessitie is not mercly and symplely necessarpe but for bicque it was to an

pornted and orderned. Blfo in mens atfavres a dornges frewell is cause of chance or contingencie. Therfore fpnne commpth and hathe come of the frewell of the bouell and of man, as further Calbe teclared in the title of fpnne. And bycaufe pt is a blafphe= mynge of god to lave god is the cauler and author of frame therfore contingencie mave not be denved to thentent we mave impute to the dyuell and to man that thyng whiche blatphemoully tholde elles be imputed and put boon god. August. hath a prety favenge where he laythe. fiert non potelt bt per que a malis furgitur per cum in mala becibatur. That is, pt can not be that by whome we rple fro euclis by hym we chulde fall dwne in to eucls.

a Capeng of Buftyne.

folute.

The pres of Tontingencie is not divided proprely in contingentie. to partes/ but pet that pt mape be the better bnderftande, the diffinction folowinge vs Recellite ab = necellarie. De necellities fome be abfolute 02 buchaungeable, as it is necellarve that god is good, ryghtwyle, true, wyle ac. And tome necessityes be not absolute but bycause the then ges do fo folowe and this is called the Becellite of necellite of conlequencie, as pt is necellarpe confequence. that Dierufale be diftroped/pt is neceffarpe that the kyngdome of Ifraell periffe and fuche lphe. Thefe benot of thepzown na: ture necessarpe, but after that thep be ones Determpned and appoputed fo to be, then they muste nedes come to passe, or bycanie

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they folowe of some former causes as it is necestarie that herefpes may be, bycaufe the Deupli hateth god and the goipell . Thele of there felfe nature (3 fape) be not necessarye but contingente and chauncynge. for this confequence of folowinge taketh not awey the libertie of wyll. But of this matter pe mare le more in the comon places of Bhilip Melanchthon and in his comer taries byon the epiftle to the Romans

T But fozalmoche as August. semeth to be clare thefe partes of contingencye oz chaunlynge, I thruke pt good to the we forth his

division who writithe in this wyle.

There be two necessities the one symple, Accessite sim as it is a necessitye that allmen be moztall. ple. The other of condicpon as if a man knowe Recellite of that one dothe walke it is of necellitye that condicion. he walketh. for that a man affuredly knoweth it can be none otherwple then be knoweth. But this necessitie deaweth not with pt that lympte necessitye. for this necessite which I call of condicion is not made of the propre nature But of the puttinge to of the condiction. for no necellitie depueth hom ? walketh with his well, to walke, althoughe then wen hewalketh it is necessarpe that he walketh. Semblably if a man le a thynge present thoroughe the providence of god. the fame is of necessitie albeit it hathe no nes tellitie of nature &c.

an dachthea in his comon places.

August quest rriij.capi.iiij.

The effectes of workes of contingencie Cheffectes of be in thynges lubiecte to reason all free de cotingenties

enges but yet not without the foreknowlege of god, as to be altered. To be chaunged. To be this or that. Thynges create to fall in to this or that chaunce not of an absolute necessitie but by cause they be so create and orderned, whiche neverthelesse god map at his pleasure other wyse chaunge, alter, and leade in to other dayinges and accions. But those creatures lefte to theyr fre wysi mape altre them selfe do this or that and fall in to this or that chaunce and all this in thynges subjecte to reason by goddes permyssion but not by gods impulsion as saynt August. latth.

Contraries

Thontrarve opinions here buto be. Co graunte that there is no chaunce bicaule of predeftinacion. To denpe chaunce breaufe of the loffe of libertie whiche man fully had before the fall. To cave all thrnges be mo= ued and done of absolute necessitie after the opinion of the Stoickes, as the feruaunte of zeno was wont to reason the mater with his mayfer that he ought not to be beten bi= taule by desteny he was constrayned to syn and do amps. To graunte any chaunce in god oz in the nature of god. To graunt bp caule of libertie which is caule of cotyngecie it lyeth i our power to pleafe god, to beleue in god and to forthe, althoughe notwithfia= bying a man to do his devoure for the word to delpre and recepue it after a maner, lieth in his well, according to the faring of Paul, non el volentis neque currentis led miles

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rentis dei.i.it is not in the powze of the willer noz of the runner but of god & chemer of mercie where the apposite pet leueth buto bs to wyll and to runne of whiche thynge we hall moze copiously intrete in the title of fre wyll. To sette the natural fate oz dessenpe against contingencie and therfoze to denpe it. foz natural destynye (as saythe that ryght excellent man Philip Melanchthon byyngeth not necessitie buto humane affaires oz thynges and it is particular and only to ke buterstäte of astrological destenp.

Def creation Ca.bif.

Reation is a makinge by which god The definicit dyd creat the spirites and all bodely on of creacion nature of nought by the word to presserie ferue and sustepne the same

Tasin the very begynnyng of Genelis pe Productions, rede In the begynnig created god heuen a erthe, that is al creatures. In the kegynnyng that is to lay what tyme there were no creatures. Of the creacion of lpirites tellifyeth the prophete, laying thou makelt then aunsplated, lij.a. gels spirit; and the ministres slames of sier. Ebre. j.b. Furthermore the spirites are thought to be the fyrst creatures accordenge to the laying of Job, he is the begynnynge of the wayes Job. A of god. A how that by the word althinges were create, the begynnyng of the gospel of John declareth where he sayth all thenges John, j. a were made by it and withoute it nothenge

@bse. |. a.

Mal.rrz.

mas made. Blo the Epiftle to the Chanes where it is fapoe by whome he hathe alfo create the worldes. The prophete Dauld recordeth the fame farme by the morbe of the loade the heuens were fixed and by the fpirite of his mouthe all the vertue of them. Ind anone after it foloweth, he fayde and they where made, he commaunted and they were created . Thele layinges also pue that of noughte the creatures were create by the morde. Ind by that they were create of noughte is excluted any mater to have been larde befoze. The last parte of the befinicio whiche is to the faurnge and marnternyng of they natures is proued frat by the place in the actes where it is fand, by him welpue me moue & haue our beynge, that is, in that welvue and perpline not it commeth of the benefyte of god . Allo by the prophete . Dia Blal. L.tif.b a te expedant bt des illis elcam, that is, they warte all boon the that thou mapfre grus Blal. FFrb. them meate in due feafon . Item in an other place, men & becltes thou halte faue loibe. Thele textes other lyke teache that god kee peth and mernteneth his creatures.

Bet.rblj.?

The causes ef creation.

Tobil.i. a.

Dattes.

T God the father is caule of creació bycaule he hathe create and dothe create. The mozd that is the fonne is the meane wherby and with whome al thinges were create and yet be ceeate Johan witnellynge the fame, all thynges were made by it. The hop ghoft is the hallower and gupchener of the creation. T Lreacion (wherof we here fpeke)of it lett HEB

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wot deupded in partes onles a man accose Dyng to the divertitie of creatures wall lape that fome creacion concerneth furites fome dumane creatures and refonable, other fome bareasonable.

The propre and principal workes of crea The Bert sion be to preferue and mepntepne the creas of creation tures whiche workes I have afore declared The meane wherev God maynteyneth is the worde by power of whiche (as to the Chaues it is fapo god the father dothe mote: Chae. i. b. tate and beare by all thonges . IRpaht excellentip and full well we be aduertifed here, of Philip Melachthon, that other worke me or makers after they ons have finylihed and made thy; worke beparte and betake the same to fortune and to the ensuringe chaunces, but god departed not from the workes that he maketh but perpetually kepeth by and mayteyneth the fame, and this keppinge by and maytenaunce is called the generall or bniverfall fustentacion.

D

Contraries to creation bc. Co graunte Contraries with somon Bagus the world was creat and herelies of his aungelles but that he hom felfe is the hyghe powze whiche is god. Co graunts with Saturninus that the worde and alfo Saturninus man mas made of inferiour aungettes. Co graunte with the Bethians that two men, The fethians that is to wite. Lavn and abell were fyalle seegte of aungelles of whome afterwarde

D.III.

Carpotrates

Maletinians

Lerdon.

Balilides.

Manichees.

the refte of men proceded. To graunte with Carporrates that there is one principal ber tue in thinges Superiour and that the world was create of aungelles . The fame thynge alfo taught Lerinthus. To graunte with the Walentynians & Bythos that is to lave depenes & lilence were fyilt of all of whom came Seed, Apride, and trouth. Df whom brafted fortise the worde and lyte, of whom was create man and the church . To graunt with Lerdon two gods one good an other cruell, the good maker of the upper worlde, and the cruel maker of this worlde. To graunte with Balilites that the hie god na: med Abzaraen whome he calleth a created mynde created the worde of whome after: marde proceded prouidece pertue and mile Dome of thefe were mad afterwarde pzin: cipates poteftates and aungelles and then were made infinite creacions of aungelles, of whiche aungelles were institute and oz= Depned thee hundgeth . lerb . heuens and in the lowest heuens be aungelles, which make this worlde. Eo graute with the Many thees four elementes of whiche all thonges were gendred and thefe elementes they cal: led by thele names, Imoke, darkenes, free, water and wynde, in the smoke they helde opinion that welles of two fete were boine, out of which also they afterme that men pro ceded . In Barkenes, creppinge beeftes! In the fier, the foure foted beeftes. In the was ter Cwymmynge creatures . In the wynde

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fouler that five. To graute with certen phis Bhilofae losophers anpe matter afozeland . Cocon: phers. tende with the Epicurpans that god careth Epicurians, not for the creatures whiche folife opinion the poete Mergill is againft fertpnge forthe Mergill. moofte clegantive the contrarte and ryght Centece in the firte booke of his Eneis, prin cipio celum ac terras campolo liquentes et. To holde that the gentyles and hethen perfons knowe not the effectes and workes of creation that god preferueth kepeth febeth nozifieth and beareth bp all thonges, contrarie to the apostle where he layth, all that Roma. f. & moant be known of god the fame is maifelt amonges the, for god did thew it buto them To that his inuifible thinges that is his euet= lastyng powie and godhede are understäde and feen by the workes even from the crea: cion of the worlde,

Infcreatures Ca. biii.

Creature is that hoole worke of god afmel of fpirituall thynges create as of other thynges and bodely natures made to this purpose of god, to thewe that god is and not onely that there is god na: kedly, but also that he is eternall, myghty, diuine and wonderfull, that is whiche creas teth gouerneth and ftepthe all thonges, top knowelege of whiche thonges god the creas tour myght be gloufped magnifped & wois thely thanked.

I Bzobacion of this diffinicions.

Common places Tood created heuen a erth, that is to late

all creatures bothe in heuen and erthe . De

the creacion of aungelles witneffeth the man

phete and allo the epiltie to the Chaues: In left ve holde thynke that all fpirites wers created I put this worde created for god is alfo a fpirite but bucreated . Aome the ble of creatures and wherfore they ferne tea.

cheth fannt Baule fannge that god hemeb

Bene . T. E.

Plat. Cij.

Cb20 . 1 . t.

Coma. J. C.

what is to

alozifpe god.

bute the world that which might be known of hom and is manyfelt amonges them, fo that his inuifible thynges that is to lave his eternall powze and godhede are underftad and feen by the workes fythens the creació of the worlde. To this agreeth the booke of Sapi. riti. a. wyloome where it is layd, vayne are all men which baue not the knowelege of god. as were they that out of the goode thynges whiche are feen haue not acknowleged hom that is of hym felfe euerlastynge neyther tas kong hede to the workes that are made acknowleded not the worker of them, and fo forthe, rede the hole chapiter for it letteth forth the vie of the creatures of god berre ercellently. But bycauleit is not proughe to knowe god, therfore we added, that god myaht therby be glozifyed. for thapolile in the place before remebred heweth that the gentles knewe god but heaccufeth'them that after they had knowne hym they wolk not

glospfpe hpm not rendie loupnge thankes

bnto hpm. Row, to glozifpe god is to gius

buto god the glorre of a creatour and ge-

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sessions that is, to thouse god not to be ible but to have cute of his creatures . To avue thankes is fredfafflie to thynke that god to keth charge of be that we take lyfe e other good thynges of his handes and furthers more to looke for helthe and defence of hym finally the Erlbiii. and the . Cl. plalmes of Dauid do monvibe be what it is to glozifye god and to be thankeful buto hom after me haue knowne hom by his creatures.

TEhe caules of the creatures be, god the The caules father, whiche is the maker : The worde of creatures whereby and wherwith they be create. 31fo whereby they be maiteyned, a the holy about the landifier and preferuer of the creatures Eternytie powse diuinitie & all other thonges whiche be appropriate to god as good: nes wisdome tustice and so forthe declare that god bothe myght and yet maye create and befende his creatures.

Threatures according to the divertite and The particis pariete of them be/ fome fpirytes, fome rea- of creatures. Conable and humane/and other fome burea. Conable. The spirituallog abothly creatures which be good as be the augels, were create to ferue a ministre as wel bnto god as men/ and therfore the eppfile to the Ebrues calleth them ferupage or ministratorious toi= eptes. The refte of creatures created to the ble of ma be all lubiede to man for his caule Roma. 1; which hath made them lubiecte.

Ben J. D.

The affectes T The workes and effectes of creatures be of creatures, thefe. To Declare there is god that createth. gouerneth, and kepeth all thonges . for pf we wolde fele and ferche hom by his crea: Coma .j. tures we Gold fynde hym , lithens he is not farre from euery one of bs, as Daule mooft eloquently declareth in his preaching to the Setss. rbij.f. men of Bthens. To ferue foz the profpte of man, foramoche as to the ble of man all creatures be create, but pet onely to the timot. tiij.a. ble of the faythfull , accordynge to the fay= enge of Paule mhere he fapthe, that god created them to be recepued with thankes grupnge of fuche as byleue and knowe the truth, for al & creatures of god are good. ec. 2But the infroelles and wycked without all epght do ble the creatures of god, oz rather abule them / wherfore also the verye crea-20. biij. d. tures do feruently wayte when the Connes of god thall appere to thintent they mave be delpuered from the bondage of cozuption in to the glozyous libertye of the fonnes of etri. if.d god. Allo Saynt Deter in his latter epplite fapth, we loke for a newe heuen, and a new erth, in whome remanne ryght wpines. Dn the cotrarpe pte, fcripture lemeth to threten the bugodly to be revenged of the creatures whome they have abufed, as in the boke of wyldome is land, that the geloufpe of god mapien. b. c. hall take harnes, and that arme the creature to be avenged of the enempes. Blo Jelus Scelurrix. the Conne of Sprach Capth. Bil thynges ne= seffary for the lyfe of man, are created from

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the bearinging: water, fper, vion and falter mele, whete and hony, mylke & wyne, oyle, and clothynge. Bil thele thynges are created for the best to the farthful/but to the braod Ip thall all thefe thenges be tourned to thep: hurte and harme. To be lubiede to the rule Genella. [. 8] of man accordyinge to the worde of god fpo= ken to Boam and Gue Dominamini pilcibs maris, that is, have pe common over the fpl: thesef the fee.ac. Ind according to the fap= enge of Daule. The creature is lubbued to Boma. bif." banite not wylligly, but for his cause which-Subdued it bider hope. There may be other effectes also rehened by of creatures, as that god might be glozified and prapled by them and in them, whiche effectes be exprelled in the .ii. pfalmes afoze mencioned.cxlbiil. & cl. also that the selfe creatures myght glozifye and praple god. The fathers coferme thele Auften bpos Tame effectes, as faynt Buguft. Df the per- Johan. "petuite of creatures (layth he) is bnærftande the creatour and maker to be eternal, of the greatnes he is bnderstand almyabty of the ozdze and disposicyon wyse, of his gouer= naunce good.

Alfo the fame fant Augustyne in an other Buffin in lib. place faith. It is mete that the creature fold fumutaciona prayle god his creatour/for to the fame pur= pose he hath created hym that he myghte be prapled, not neding any of our praile/wher= fore let the mynde loue, the tonge fpnge, the hande wipte.ge.

Contrarpes to thefe. Co graunt that the Contrarpes

hole workemanthyp of creatures bath de waves bene, and began by creacion. To bemy that the pirytes, as well the good aune gels as the bad were create. To benve god may be knowen by the creatures, and that he dothe create, gouerne and mayntepne all thonges. Co graunte that the knowlege of god of the creatures fuffyleth to perfection without the worde. Co auaunce the creatures about the creatour as they do whiche worthyp farntes, golde and friuer/ agarnft Pol. L. riff. whom the prophete bery erneftly fpeaketh/ papi giy b. and the boke of myloome. Blo the prophete Boruc. b.a.b Baruch. Co abufe the creatures after a mas luft bnto vanite. Dot to glozifye god by his creatures and in his creatures. Rot to at= tende to the creatures, to thintent that out of them theu mapfte lerne the goodnes and prefence of god. Aot to grue thankes to god when thou doelt ble his creatures. To lave with the Epicurians that god regardeth not creatures. Co graunt that the ftudre of na: turall philosophye, whiche standeth in the knowlege of naturall thrnges is hurtfull to chapftianitie, whiche without doubte is not burtfull, fo that the fame be governed by the Doctrons of chapftianitie.

> Def Aungelles oz good Spirites Ca.ix.

Ungels or good fpirites be ferupnge Spirites of a fiery nature creat to the ministerpe of god and of the godly

of good foirites.

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thentent to ferue god and to be affiftent to the godly and to kepe thein.

M Dzofes of this definicion.

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The maketh his aungels spirites and his Chief. t minifters flames of tper } is to lap of a flerp nature . And the aungels be called ferupnge Pfal. c. ifi. . or ministrynge spirites of thepr office that god bleth them as minifters but not but for our caule: So Jacob flepnge Glau is prote- gene.rrbiff.b ded of the aungels. 31fo in the boke of @ro: dus the lorde farth: Beholde I fend mone Exo. priff. 3. aungell before the to kepe the in the wape, and to brynge the in to the place whiche ? have prepared/beware of him and heare his bopce. Allo Judith Capth. The lozde lyucth, Judith. riff.e for his aungell hath kepte me. In the golpel of Mathewe thaungell comforteth Joseph Math. j.c. agapuft the offence of his mynte concerning the brath of Chapft. God also bleth the fer= upce of his augels in revenging of friners/ an example of Derode, whom the aungelfof Actes.rii.h. the lorde ftryketh. Alfo in the boke of Jofue, Jofue, b. d. where the aungel of the lord appereth with a naked (werde damen in his hande to be= fende Afrael. De bleth allo his aungelles in other ministerpes. The aungell Gabziel is Inc .f. c fent bnto Mary. The lame (as it is recozted Beres. bij. .. inthe actes) was gruen by the aungelles. 3 added in the diffinition, to the ministerpe of the godip, to thintent pe folde knowe that augels were create and made to the ble and feruice of the good and godly onely, and not of others, as witneseth the.rix.plaime of the

prophete, in whiche plalme god prompleth and each defence by his aungels unto luche as love his holy word. For that plalme contents the prayles and commendacyons of Gods worde, promplynge to the bylevers lauetye and defence by theremple of Chryst from all enviles.

The causes

T The causes of good aungele be: God the tather, the creatour and maker of them. Ind the worde is the meane wherby and wherwith thaungels were create. The holy about is the aurchener and fandifper. That thefe fell not as other dyd, they mave thanke the mercye of god. for in that that god forfoke them not, they were faued and preferued/ and when he forfoke the reft and lefte them to they, free wyll gruen them at their creacion/ they fynned and fo were thrust downe to the helies. Wy reason wherof god is not cause of the fall of the wyched spirytes, but they; owne free well is in cause, by whiche they myghte as easply have chosen the good as the badde. Row, god may frely fozlake. fithens he is franke and free, to do what his pleafure is/and no man can ne ought control hym, ne prescribe or appoint hym any law. Shall the worke (farth f. Paule) fare buto the workeman, why hast thou made meon this fallyon. But of these thrnges, how the eupll spirites fell of they owne chopse and

Romagr.d.

Ro deuffion well, thall be herafter moze at large spoken. of Zungels. Cood aungelles be of one ozar. Reyther

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Is it to be thought that there is any vieroas: true or preeminence amonges thaungelles. as they have farned, whiche have beurded aungele in to Bierarchpes without the open mozde of god.

The workes or effectes of good frirtes Theffectes be thele : Co ministre and do Ceruvce buto of Jungeli god, a to execute his compfions, as Au. rrif. In aungell is fente of god to flop Balaams alle, whiche commaundement he executeth. In the boke of Judges an aungell is fent to Judi riffia Samplons mother for the concepupage of Luci.c. Samplon. In the golpell of Luke, the aun: Ero. rrrifie. gell Babziel is fente in emballade bnto the birgen Mary for the concepupne of Chapit. To be protectour of the godly, as appearcth in theremple of Jacob. Blfo in theremple of Ben. prif. Moles, to whome the lorde laythe. Ind I well lend before the mp angell. To comfort and encourrage the godly as in the exemple of Gedeon, in theremple of Joseph the hul Judi. bi.e. band of Marie. Blo in theremple of the.iif. Bath.i.D. childern Ananias Milael & Azarias whiche Dauilii.c. were put in to a burnynge ouen . To foglee and bi. that the godly be not hurtene mylcarve, by theremple of Christ, plalmo.r C. Also where after he had falted.rl. dayes the aungels mi= Math.iffi. b. niftred bnto Hym . Semblable effectes pet many be gathered of the office of aungelles, Reyther do the fathers and doctours of the thurche diffent from thefe effectes. Dierom byon layut Mathews wryteth on Dierom

this wole. The worthpresse of foules, we boubt, is great, foralmoch as euery one hath his aungell appoputed buto hom for his ke

per cuen frome bis natiuitie.

Batnard

Duges

Barnard in his fermon of aungelles: Lat bs be, farthe he, deuout, let bs be lournas and hynde tollo worthy hevers, let be loue them again ac . Dugene in bis lrri bomelie. There is at hand to every one of be yea eue to the left of be all, whiche be in the churche of god a good aungell, the melfanger of the lorde to rule bs to monifie bs to govern bs. which feeth dayly the face of the heuenly fa ther for the amendement of our bedes and obtepnynge of mercie.

Beegozie

Gregorie alfo farthe, Euery one of be haue one peculiar and propre aungell appoprited to his cultodie, and one other cuvil aungel to his ercercife.

Contraries to good fpirites. To graunte with certaine heretikes that the good aungelles made this worlde, is to this lernynge and to our religion contrarie. the. 9.01dres Item to graunte and admitte hierarchies & pzelacies of aungels whiche they divide bebe not groun libe gods worde, in to aungels, archaungels bed i fcriptur thzones, bominacions, pzincipates, potefta= tes cherubin, feraphin, and bertues. Allo to belde that Aungelles recepued not in theys creacion free well. Againft whom disputeth S. Plerom & fagnt Dierom, where he fapthe, Solus teus eft in quem percatum cadere non poteft.that is, Apon onely god fpnne can not fall . The

of Zunals.

filio poigo.

of good spirites. for.rrb. reft to of they; free choife and may to bowed in to epther parties. To afframe with the Scholafticall men that the aungele deferue now they constance and confirmacyon as no more to fall in to fynne . To benpe that aungelles binto almany as haue the worde be gruen to hepe and unnifire vito them.

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De eupli spirptes or aungels Ca.t. Tyll aungelles belyzetes which were fight orderned and created in veritie good, whiche of they? free well (war = ned from the trouthe, to the in awapte of all the creatures of god by his fafferaunce.

TChateupll aungelies be fpretes is telti- The profe of tped euerp wherein feripture. Ebjues.t. the detinicio. whiche maketh his aungels Tpictes and his ministres flames offper. forcertapnip the Ephe. bi.b. deuplies were fraft created good aungelies. Daule allo to the Ephelians wienelleth the fame, farige. we wielte not against fleshe and blode, but agaynft rule agapuft powery d. litta again and against wordly rulers of the darknes of this worlde, against spretuall wickednes for heuenly thynges. Chryft wytneleth the fame, favenge that the deupli was a manqueller frome the begynnynge (that is to John. Pill. were of his fall) and above nor in the trouth. wherby it is apparaunt that he was let and create in trouthe good as the rest were. Concerninge free well, that it was the

cause of the fall of the eupli spirptes, thereis

Epige, Dt. b.

d. r.dos

no queltion . for god in the libertye of myll created his creatures.

of the effectes and workes of deuple me be luftpepently taughte of Deter where he

LiBetre.b.c.

Ephe bi, b.

farth. 25c fobre and watche for your aduerla the the deupli as a rozenge iron walketh a: boute fekpinge whom he map deuour. Ehis effecte is of the persons. Of they awaytes and flepghtes agaynft all creatures to hurte the fame to the hyndraunce of man/we thall nede no far fetched proues. for in the place a lytle tofoze remembred of Baule/the eupl Spirptes be called rulers of the mostbe, ergo they be also rulers of fuche thynges as be in the worlde, whiche to beftrove, to infecte, to fallefpe and make troublefome, that is, to make all in a hourly bourly, the Deupil hath power to thintent be may tempte and lye in

30b. 1.0

of god, as appeareth by the weates of the fi.ga. polii.d. prophete Michess, where he feyneth that the doubil lapth, I woll go forthe and be a lyenge spiryte in the mouthe of all the pro= phetes, to whom the lozde fand. Thou halt disceyue and prenaple. In lykewyle in the boke of Job cap. 2, god layed to the deupli. Thou halt moued me agaput 30b, that 3 Molde trouble and bere bym . Blfo . Loo (faythe the Lorde) he is in thy power, but get Gretche not thy hande bpon his par : lon.

awayte of men. Bowbett thefe effectes of hymlelfe he can not do but by the lufferauce of cupil fpieptes fo.rrbs

Tanother diffinition, of the power of the eupli fpirptes.

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Tyll (pirytes be rulers, powers, lozdes of the worlde, guyders of the barkines of this worlde, fpirituall myschrefes, subtel= tres and fraudes agarnite heuenly thruges. I call them (pirituall mylchefes and lubteltyes, by realon of the greate excelle and abundaunce of mplchief, fraute, lubteltie and difcepte that is in them. And the deuplies be called (pirituall fraudes, not onely bycaule them feluce be fuche, but also breause they exercise and practyle, suche spiritual engynes a pahtes and fraudes bpen others.

Ephe. 6 . b

The cause of eugli spiertes is they free The causers wyll, in which at the begynnyng god created of cuyl spiris all aungels. This free well bicaufe it rather bowed to cupil then to good, caused certern spirptes fyalte to Swerue from the trauthe and ryghtoulnes whiche were create & made in trouthe good. The larned fathers of the churche affigne the cause of thaungelles fall fome to pappe, fome to enupe, whiche bices be theffedes of the well declynping to cupil.

d .8 .30. E

6. midmen

The eupli Spirptes can not be deupded in to partes or certepn orders, albeit that Come of them for the accustomablenes and power of hurtynge fene to be called papinces: as Beelgebub in the euangell of Barbe is na: 98arg. ci med papace of beupls.

The effectes operacions of workpages of C.11.

no deupsion of deurls.

enpll (pirites

C. a.beges

John. 8. E

designated and the

dereight form so

Luc. 8. 6

Math.13.0

Theffectes of them be thele : To ipe in awayte boon the good and godly perfons nyght and day euen as the good aungels contynually do here the godly. and this effecte is generall, of whiche thole that folowe be efpecialties, and in maner meanes by whiche the eupli fpirptes lye in awapte bpon the godly, and ftoppe the wyched that they can not attayne to godiy: nes. To the, and to tempte and entre bnte lpes / for he is the father of lpes, as Chipite fapthe : when he fpeaketh a tre, he fpeaketh of his owne, bicaufe he is a lper and fa: ther therof. So he leed bnto our frife mo: ther Cue, as appeareth in Gene.3. alfo Sathan (asit is redde attes the fpfth) tempted Ananias to cause hom to lee buto the holy ghofte. To trouble and punyfibe the godly. an exemple of Job and all the godly. To take away the good fede, which is the work of god out of the hertes of men , feelt they Molde byleue and be laued. Wo coreupt and fallefye the worde of god with wyched do: tryne, as, in the parable of & fower of good fede, and of the deupli which fowe amonges tt darnell. To allege and cyte fceiptures cro: kedly and peruerly, as, 99ath. 4 where as the deupli alleged a place out of the. 90.pfal. Co fehe bufply whom to beuour. To tranf: fygure hym felfe in to the aungell of lyght to thintent to difcepue, that is, binder the cloke of denotion to Ayre men to bugoblynes.

> To fpfte the godly as men fpfte whete, ace cordping to that : Lo, Sathan hathe loughte

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vou to lofte you as men lofte whete / but 3 have praped for the. Co rule and to drame the wycked at their pleasure to all cupis accordying to f of Paule. The wurll is aronge Cphe. 6. 6. in the bufaythful. Co repleniffe the woold with all cupls, fettynge all thynges in a rose. for this caule Baule calleth eupll fpirptes rulers of the worlde. To promple & to grue all maner of promocpons, that the worlde myahte be kepte ftyll in blyndnes and wpe= kednes/foz all the kyngdomes of the world wath . 4 . b. and glozpe of the fame the deupil bofteth to be in his power, according to this: Bil thele thrnges I well grue the, of thou welte fall downe and worthyp me. Row, he that well grue, be heweth that he hath to grue. To conferme the bugodly in thep; bugodlynes with fignes and woncers which he theweth by his subjectes and lymmes the falle prophetes, as appeareth Math. 24. alfo by enthaunters, as in Grod. the fourth and fyfth chapiters is declared, wherfore also it is not imposible that the deupli mape by arte ma= gyke worke many thynges. for pf wpiches ceaftes, forcerpes, and enchautmentes were not made or could not be cone Moples wold neuer haue forbydden them. Rerther is it any harde thynge to enchaunters to make theyz workes of efficacie and firengtht, fith Sathan (as laythe Baule) is ftronge in the bnfarthfull, which where as he betereth in the falle prophetes france & wonders. why. is not he of power to do the fame in jugglers E.uj.

geegli.28. b

toniurers, fothlavers, enchaunters, and fuel lpke. It in red is feripture, howe a woman that was an enchantres railed by the fpirits of Samuel by her witcherafte, oz rather the Deupli in the lphenes of Samuel. Co infete and difturte the creatures for the hatred and eaup of man , therfore he is the lorde of the buyuerfall worlde, a therfore he hath in his power all thonges of the worlde. But as 3 Sand thefe effectes of eupli fpirptes be not of force onelelle gob fuffereth them. But why god fuffcreth Satha to haue lo great power the caufes be knowen to god, whiche neuer: theleffe be alfo in feriptures in fundap places Disclosed. Remedves agaynte the effectes of cupil fpirptes buto the gooly prescribeth the apolite to the Cohelians the lprth chapiter. Bilo Beter in his fyalte eppftle. cap. b. The worlde bicaufe it neyther regardeth nos hath thefe remedyes, therfore it can not refult the foreland effectes.

T Thempndes of the fathers concernynge the effectes of cupil fpirytes.

Buffpne in Cermonibus .

mozalium

T Augustine faith, 31 the eurls of the world be commutted by the fallehode of the deupil whiche bathe lette warre in heuen, in para= dyle decepte, hatred amonges our fyilt bethien, and in al our warkes bath fowen dar= nelles. Gregorie wapteth . The well of Sa= Gregoz. lib.2 that is alway wyched but his power is neuer pnerghtuoufe, for of hom fele he hathe his well, but his power he hath of god.

I thought it good allo to adde the lairing of

of eupli fpitites.

fot.rrbiif.

Ladantius wich writeth in this wyle. The= Lactecio.ll. & re is a certayne wicked and deceiptfull fpi= Diut. infti rite whiche is the enempe of man and for of tuftice, this fpirite leth in awayte of all mankynde. Ind thole that knowe not god, he intangleth in errour, in folye decomneth.

in darknes ouerhadoweth tc.

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TEhe contraries of eupli fpretes. To graunte the eupli fpactes were create in malice as they be now, agapult which he= Buft,fup.geo refle disputed saynt August . very lernedly. Cohold that the eupli spirites ar not to be blamed that they fel bicaule they could none otherwyle do without grace. We hold that the wyched fpirytes byd fall, not of they? owne propre well but of the inforcement of god . To make orders amonges the cupil & folythe spretes. To drive the eupli spirites or thepr oppnyon. habitacion to Mand or to the further bor= ders of Mozwey abowt whiche certayn tris felers hold opinion that the fowles of great men flyenge to hel ward, be hard weppinge and lamentynge, whiche opinion femeth to have proceded by occasion of certern hylles whiche in those parcies oftentymes do cast forth bromfton and otherwhyles dakes of fper. Co difpute fuperficioully of the habi= tacion of eupli fpirites or not by the worde of god whiche calleth it Cartarus o; helle 2 pet. 2. 8 accordpage to that of fapat Beter . for pf god spared not the aungels that Conned but cast them downe in to Eartare or hell and delyuered them to chapnes of darknes to be

kept bnto judgemet ac. To affirmeof trout that there be cetteyn placies & preeminecies amonges the eupl wirites to fone hold rule in one pupnce, an other in one ma, the thyie in.ij.oz.iii. To hold for an budoubted trouth that those euplipsed which ons it baynouis thed of any of the layne do no moze amzoche to him that hath ouercome them. To graunt that no mo me in nobre Chalbe (aued then as many as there were afigels & bid perife.of which errour fome accule Bultyn. To graut that & cupl fpred that i tyme comig te laued. which is Digens errour, at this day is re: nued of & anabaptiff; by auctorite of the. cii. plal. where it is red. The lord well not kepe his anger for euer. To deny f the eupl fpirit to togither lye in a wayte of al the creatures of god. To benye that witchcrafte is of any Grength by the power of the deupll.

Cof Man. La.ri.

The delcri= ptio of man.

O HEART E

In aft angels is of all creatures the most noble, created i fre wyll to thy mage of god, that is to wete ptaker of the diupne nature, wyse, iust, good, true, so forth, which by syming of his fre wyll, as game lost at those good thynges, made of a ptaker of the godly nature, partaker of the wuelysh nature, of wise unwyse, of rightous burightous, of good eupl, of true a sper/a to be short such as utterly uncertaken no more in thing, apprepring to god, so that now mais the creature, year the very bondman of the

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mapl who thosow gods fuffetaunce or forla king inforceth hym at his luft to what cuple he well, a alle contenueth luche a bondman and theall onles he be belpuered by Chapte in whome the englitoulnes loft retourneth agaphe to our helth and faluacion.

THen is the noblest Creature after Aun: The proues gelles for that he is endowed with reafon. Chat man was create in fre well can not be denied, as thal appere in the place of fre mil. To the pmage of god that man was create is wotnelled in the boke of Benefis. 3nd that by the ymage of god is fignifyed the na Gon. 1. ture of god, that is to wete, ryghtoulnes, goodnes wpldome, trouthe and fuche lyke the place of Paule to the Collossans decla: Collo. 3 b. rcth. Lpe not (fapth fagnt Paule) one to an other, now that pe have put of the old man bow is to with his workes and have put on the new whiche is renued in knowlege after the pat mage of hom that made hom. Ind to this fenle Ambrole and Treneus do interprete pmage. But agapne, that man by fpunpag, of his owne free wol, loft agavne the pmage of god, is lufficiently declared by the. ribig. plalme of Dauid where it is land. when man was in honour he bnderstode not, he was made like to a brute welf, as who fold fape, man in ftebe of the nature of god was mad partaker of the duilles nature, in fred of epghtous bnepghtous, whiche of himfelf buderstandeth nothinge any moze in spiric

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turall thonges accordings to the faringe of Daule. & naturall wpered man percepucth not fuche thynges as belonge to the fpirpte. The prophete calleth honour the very ps mage of god, wherunto man was created. all those good thynges which be appropred to the nature of god. De calleth hom a baute beet now that he is spopled of the pmage of god and of al thole good thynges appartey: synge to the nature of god . That manis the thealte of the wuyll faynt Hohn the weth where he lapthe . he that committeth inne is the feruant of Bathan whiche is the father and authour of fpune. alfo thapoltle farth. The deupll is frong in the onferth= full, that is, in naturall men e bnooubtedly Cuche be all men whiche be not pet borne a= gapne nepther enfraunchpled by Chapit. The wull draweth men as his owne propre flaues buto all maner of noughtpnes that hym fufteth not only perforce and biolently but as his owne propre louvinge chyldern whiche do ftudie and endeuour themfelfe to obey the delyzes of theyz father, as wytnef-30hf. bili . ? feth Chapft hym felfe, faynge. Ye be of pour father the deupli and pe wyll ober the de= fpres of your father. The reft be apparaunt proughe by the works of Paule to the Bo: manes whiche lapth, Apkewyle as by the fynne of one, conbemnacion came on al men euen lo by the justifpenge of one, commeth the enghtoufnes, that byngeth lyfe bpon all men . frnally I added this claufe (to our

Roma. b. b

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helthe)in the defingtion, to disprove thous mion of the Anabaptifics whiche fave that by Chapit men have to recovered the roghs touines riat was loft, that they now maye of them lettes fatific the taw for they? fyune with a perfyte ryghtouines.

The causer of man is god whiche created hom of the moulde of the erthe. Benefis.i. of Man by region of the falle of our forefa: eyer Boam is biuided atter the lernynge of Chriften men into the old ma and the neme. Caece is also an other diuption of the hole man right necessary where ferppture parteh hom in to the fpete, the fowle and the bodpe. The fpirite is which speaketh to god, which catchet the worde of god and farthe. The lowiers whereby we lyue and by which our bodie is quychened . The bodie is that out= warde and hole lompe of membres. Df this particyon maketh mencyon thapostle to the Thellalomans laying. The very goo of mar 1. thella, 5, & Candifpe you holly. And your hole spacte, lowle, and boope be kept fautles unto the commonge of our torde Jein Chipft.

The cause of man. The partas of man.

Of the oldeman

De olde man is that hole flechly man by the fall of Boam loft and damned before the knowlege of the golpell or of Lhapft and before regeneration mabe bp the worde thorow the holy ghoft, which old man is dayly corrupted accordinge to the

soncupifeeces of errour buto al naughtynes. The probacion of this Definycion.

H foraimothe as the scripture byddeth bs but on a newe man whiche accordinge to thymage and lykenes of god mult be created in ryghtoufnes bolynes and trouthe. Ind alfo willeth be to be renewed by tholy ahoft whiche thonge can not be done but by the morde and fepthe in Chapfte whiche after= warde graunteth the holy ghoft . Therfoze of necellytie there is an olde man , neyther can he te made new but by the word knowen of Chapit and by farthe in Charit, in whom is reflored the loffe and bamnatio of the old man. The compution accordinge to the con cupilcence of errour is the generall effecte of the olde man put lythens the fall in mans nature whiche Declareth that the olde man can do none other thonge then lufte after er: rours and all euplies. By theffeete of concu viscence or luft is marked a fignified the bice that cleueth in nature, for the hole thought of man is bent buto eupli at all tymes.

Ephel. 4. @ Letto. 3. b

Gene. 6 b.

side man

caufes of the The caufe of the olde man is Satan bp whole persuation and entifement the frest man was made olde and all we were in him made olde as tellifpeth lapnt Baule in the b.chap.to the Romains. This Satharuleth end leadeth the old man as his owne pore thrall and captive buto al euplies. wherfore also we prave that the kyngtom of god may com buto be and that we may be delyuered

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from the taygne or tyrannye rather of the Deupll, in whiche all olde men be inbiede bus der the typant Batan . The caufe allo of the olde man is the free woll of man by whiche the fyall man ran hedlyng in to fyme wherof all we be made partakers pen althoughe me haue not formed to the fimilitude of the transgreffion of Toam, fo that nowe no free well in manor remarneth buto be to take and do luche thringes as be good and fpiris tuall the wuyll fo holdth captine our nature and inforceth be to funday france yea and fuche as be outward and notozionle crimes. DE whiche thringe allo the apostle complay : neth where he fapeth. Eupli that I woll Boma. bif. b not do, that I do, but good that I wolk to. that 3 do not.

The partes.

of when we speake of the olde man we bn= berftande not certapne partes onely of man as fome bo whiche by the name of olde man understand onely the oldnes of fleffhe: 26ut the olde man fignifpeth bete the hote natus rall man and all the naturall powers of ma. So (cripture taketh the olde man , and fo bleth Paule thename of old man, as to the Lorenthians where he layth. The naturall wytted man recepue not thonges of the fpi= rit. This man fcripture other whiles calleth the outwarde man, otherwyles the erthely, otherwhyles the olde man.

The effectes of the olde man beof two The effectes forces. Some do fpipnge of the corrupte na of thold man

fure accordinge to the inwarde luftes . and thefe be in wardeeffedes. Other fome be the frutes of the inward effectes of the olde ma. and thefe be outwarde . for he that hath a wicked hart can not want outward frings. for where the caules be, there muft nedes tolowe the effectes. Howe, the inwarde effedes of the olde man be thete. To be coz= rupted accordinge to the concupilcence of errour. This effecte is generall oz the caufe of the reft enfunge. Ind this effecte Richeth in nature. Paturally to be ignoraut of god. Pot to feare god. Co despile god. Rot to truft in god . To hate the judgement of god. To fice the rightefull Judgement of god. To be angrie with god. To despaire of gra= ce. To haue confpdence in thenges prefent. To have a croked harte and bent to myl ehiefes. Gene. bi.and. biij. Co haue a croked and bufercheable herte as wytnelleth the Dieremi, 27. prophete Dieremie lapnge. Lroked is the hart of man and who thall ferche it? Aot to 1. Logith. 2 D percepue the thynges that be of the fprete of god, accordinge to Beules lernge, The natural ma percepueth not those thenges that be of the fpirite of god. Co fauer of erthip thringes accordringe to that of farnt Baule. The frat ma of erthe, erthip. Thele effectes fireke in the hart of man naturally. The outwarde effectes of the old man be the out= warde workes or frutes of the corrupt nas ture and wicked mynd . A rablemet of them Daule heapeth bp in the fratt chap . to the

Eph.4. dee

of the newe man.

forreit.

Romarns, after he ones had rebuked them for their bingoblines, he gathereth the frutes of bugodigues as thele, burightoulnes, hoz= dom, adulterie, wickednes, couetouines, ma lycioules, enuie and fo forth.

Of the new man.

Denewe man is whom the holy shoft regendreth by the worde and farthe buto ryghtoulnes, holynes & trouth. T Diobacions of this diffinition.

The holy ghoft to be a regeneratour wit: nellyth Daule, layeng. But accordyng to his Wit. 3. 8 mercy he hathe faued be by the bath of rege neracion a renuing of tholy ghoft. The word is the mean whereby the holy gholf renucth. for then we be renued & regenerate whan me heare the worde, fo of the worde fpryn= geth farth, by farth we take hold of Chrift the reparer of the true ryghtoulnes whiche grueth the holy ghofte, he burneth bp in bs the olde vices of the olde man, as thele: The ignozaunce of god, the desppspinge of god, the diffruit of god, and femblable, and createth in benew motions, as the knowlede of god, awe of god, trufte in god, and fo forth. Duche vertues of good workes the apolite Galla. J. a nameeth the frutes of the fpitpte, by realon of tholy ghoft or iperpte the worker of them. And all thefe frutes be comprised of the lapd apolle bnærthele thre names, ryghtoulnes, Ephe. 4. 6 holynes, and trouthe. For unto these titues me be regenerate that we myghte recepue in Chips the lost enghtouines, a myght worke

holy and true workes, and not hypocriticall orfepned.

The caufe of the new man

The eaufe of the new man is tholy ahoft. as affermeth Paule, which farth that by the renupng of the holy golf we were laued. ec.

Sit. 3. 8

The meanes of regeneracyon the fcripture butteth to be the word and farth, the work

ascaule, and farthe as theffete. for farthe Roma. , 10 & (fayth Paule)is by hearyng, hearyng by the worde of god. Baptplme is a ligne of the in-

warde renaying, and of gods will towards be that we be new men. Of thele causes pro perly (peaketh the golpell, in which the holy

abolt is prompled, farth required, and baps tpfme inftituted.

Battes.

TEuen as the olde man lignifyeth the hole man, fo alfo the newe man is taken for hym thates holly regenerate & renued. But home this thronge is done we that hereefter wclare

m the effectes.

malla, t. a

Theffedes of the newe man be gathered Cheffectesof by the cottary of the effectes of the old man the new man as: To knowegod. To magnifye god. To toue god. Co truft i god. Co put & hole truft and hore in god. Furthermore as the effectes of the olde man be of two forces, to also be the effectes of the newe man of two loztes/that is to wete, inwarde effectes which be of the mynde/a outwarde, whiche be of outwarte good workes. Dow, the effectes of the newe men differre from the effectes of hypocrites, counterfartringe regeneracion or renuringe

In almoche as they be truely done and of a pure herte, as Paule wapteth to Cimothe. where he lapth. The ende of the comaunde: ment is charite out of a pure herte and good conference and fapthe not fapued . for this caute also the workes of newe men be called the frutes of the fpiette , bothe bicaufe that the fpirpte worketh them, and bycaufe thep be done spiritually, that is to say, truly with a wplipng and confenting mynde. In heape of workes of a newe man, thou halte fynde in the eppftle of Baule to the Galathyans. the fpfth chapiter. Howbeit the forland tefedes do not fo returue agapne by regenes racyon or newe byth which is made by the holp ghoft, but that they alway remarne en= tangled with a wonderfull weaknes, which newe byzth neuertheles beinge thus imper= fyte and weake, god taketh in good parte in fuche perfons as be recepued in Chapfte, ac= cordyinge to the faveng of Paule. There is Roma. 8. no condempnacion nowe buto them whiche walke in Chapite. Bilo, pe be not bnder the lawe, but bnder grace, that is to fape, albeit pefulfpl not the law, pet it acculeth not pou bicaule pe be the fonnes of god.

z. tímoth.z. b

A Contrarpes to the hole man. Contrarges to this right doctrine concernyng man be thele: To graunt with certarne heretrques that man alwayes hathe ben, and that he was not created. To graut Thopino of with the Anabaptyles, that man dyd not the anabaps beterly in the fall lofe the nature of god, but tiftes

only that it was darkened, lyke as the flame of fricis wont to lye hyd in the althes, or as Cpluer is hydde in the droffes. But that in Lhapfte it is come agapne with fuche perfe= dion that a man may nowe allege and plebe his ryghtousnes against the wrathe of god for fpnnes. To affrime with Saturninus that man was create of aungels. Eo graunt that the olde man can do ought of hom felfe in thynges of god. To hold that tholde man can worke any good thynge that can pleafe god, contrarve to the layeng of Paule. what to euer is not offanthe, is lynne. Co benye that the olde man is the feruaunt and flaue of Sathan agaynfte that place. The deupll worketh in the onfarthfull. To far that the flesche onelp of man nowe after the fall bis berftandth not god, trufteth not to god, and to forth/but the foule or minte of it telf map, althoughe it be not borne a newe. To holde that a man may be borne agapne new Lout vieaching of the worde, Lout farth, & with out tholp ghoft. To gradt that the new man recepued in Chapit a parte of ryghtouines, that is to wete, a generall ryghtousnes, but that he mare be laued, he nedeth allo a fpes ciall erghtouines whiche is gotten by good workes. To graunt that the newe man rerepueth luche a free chople and election in the renuing, that of his free and franke wyl he mape latiffpe the lawe concernyng righ; touince whiche mave fuffice before god.

Enffree well. Ca.rig,

of free wyll. . fol. regiff.

He wyl, by the wave of teachyng, may a division be thus decided, in to free wyll before of fre wyll the fall or free wyll gfyte, and in to free wyll after the fall or imperfyte. And this allo is of two lortes, the one in spirituall thinges, the other in outwards thinges substitute to reason.

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The well before the fall,

The well before the fall was a full liber- fore the fall was a full liber- fore the fall to kepe the commaundementes of god as not to kepe them, at his franke and fre well genen in creation of god.

This hole diffinicyon is let forthe in Ec- of this difficielialitius the.rv.chapter. where it is wry- nition. ten in this wyle.

lette hym in the hande of his counsaple, and lette hym in the hande of his counsaple, he gave hym his commaundementes and preceptes. It thou wylte observe the commaundementes, and kepe acceptable faythfulnes for ever, they hall preserve the/he hath lette water a fier before the, reache out thy hande but whiche thou wylt. Before man is lyfe and deth, good and evyl, loke what hym lysketh shalle gruen him. These works were spoken of the author of the said boke named Jesus the sonne of Syrach of the libertie of man whiche indisferently and a lyke freely myght imbrace good and evyl, neither was

f.y.

stany meruaple, lithens he was the ymage of god and partaker of the nature of god. Ind vndoubtedly luch was that libertie terioze the fall of man, as yet at this daye the holy angels have. But after that the ymage of god was loft and the partakynge of the godly nature bicause of synne, then was the lybertie of imbracyng good spiritual things taken awaye, according to the forsatd saing of Paule. The natural man perceyueth not suche thynges as be of the spirite. Yea and in outward thinges the libertie is corrupted for not so mothe as in them the wyll is so free but that it may be letted of the dueyll.

The causes of free wyll before the fall.

The cause of this fre myl is god the creatour whiche in creation gave the libertie of well to his creatures. The inftrument or meanes of excercifying this libertie be reason and well. Beafon tudgeth, the well obeveth or repugneth to the judgement of reason & ruleth the lower powers, the lower powers be the fences and the appetytes of the len: les or affections. whereoze free well is defis ned of the philosophers to be the well iop= ned with reason. The mailter in the fenten= cies and the reft of Cchole men fettyng afpte reason do gather fre chopse or fre myl onely of the well, wheras they write that fre well is called as touchpinge the well, breaule bos luntarily it may be moued and with a toyllynge appetite carped to fuche thynges as

The feate me

ft ludgeth or woll ludge good or eupl. Row, bppon the permittion of reason and topli as the causes of free well, it is apparaunt that the falle of abam chaunced not of any ne= ceffitie. for where neceffitie is, there is not libertie. But where is not libertie, there can nepther be well . wherfore buto the well of man Conne is rightly imputed bycause of the prefence of libertie in which man at his creation lyued.

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This fre chople in creatures of cholynge Ropticion good and eupll, is not deupded. In god is frewell but not luche as was in man . for god by his fremyll can not be bowed buto euplies, for as moche as he can not put of his nature.

The effectes of free will befoze the fall were thele. To haue power to loue god and to hate him. To truft in god and not to truft. Co kepe the comauntement of god, a not to kepe. Co enbrace god & not to enbrace. Co recepue cupil and not to recepue, & fuch lphe. Their effectes are fo to be bnderfrante that they myghte haue proceded of the franke lybertie, no necellite compelling to the lame and thele effectes be of fre well, bicaufe thei myght haue proceded of free wyll whiche mpght haue ben bowed / indiffrently alwell to good as to eupll. wherfore abam by that lybertye myght haue bone bothe well and eupll. So alfo bnto thaungelles by that lye full-

Cheffectes offrewpu. before the fal

dertye it was grauted bothe to receine enply and not to recepue, whiche when they toke cupil they fell.

The fre well or chorle after the fall.

Fre chople after the fall in spirituall thin ges is nothenge elles but a well delyzonge good or spirituall thenges, whiche yet it can not attend no being to passe, onlesse the holy ghost cometh and helpeth our well and ende uours. As perteening to outwarde thinges free chople is a well, in a maner of efficacye and strength of outwarde thenges without the renuenge of the spirite, which not with standings may be letted of the deuptl.

The proces of this diffinition.

This diffinition is lufficiently proced by Paule, where he lapth. The thyrige that I

Boma. 7.0

mounty of

allowe not, and that I wyll not, I do and that I hate, I do. Here thou feelt a certeyn delyze, wyll, endeuour and kudye of good. Also thou feelt chat theffeces whiche ought to be done, do not answere to the wyll, destyte, endeuour and kudye. Ind in an other place the sayd Paule sayth. It is not of the runner not of hwyller, but of god the hauer of mercye. Here thaposte yet leaueth onto

Roma.9.

our well, to runne and to well and pet he pouer. 16.6 alcrybeth all thenges to the mercye of god. Salomon in his proverbes dothe attribute to the hert of man the thenking of his way, and forthwith he addeth. Et dominus dire

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Rit greffus fuos. The lozde directeth bis gos pnges. Ye wyll albe then what is lefte bnio our free well in thenges (pirituall ? I anfwere in feme wordes: A certeyn delpre of thringes or goodes (pirituall, a wril, an at= temptate, a Gudy, a runnynge, a thynkyng, all whiche neuerthelelle be nothing neither to attarne the delpre, nepther to performe the fame. Therfore thapoftle alwayes praps eth for the churches, to whiche he wapteth that god wyll pforme the good that he hath begon in them, as to the Philippiane. cap.i. knowing this thing certepulp, that he which hath begon in you a good worke, hall pers fozine thefame. It is therfoze to be thought bniuerfally that our delyze and endeuours bnto fpirituall goodes can bo nothpinge, ons leffe frift the holy ghoft approcheth and hels peth our delyze & longpinges, whiche holpen to, they hal enfue thole effectes in recepuing and performinge the fard fpirituall thing?. For as Paule laythe, they whiche be ledde Boma. 8. 5. with the spirite of god, be the sonnes of god. that is to lave, they that have the holy gholt may performe that thynge whiche befemeth Connes to Do. Rowe, it belemeth the lonnes of god with tope to recepue and execute the commaundementes of they father. Item where the fpirite of the lozde is, there is li= bertic, that is, there is truly doone the well of god, there our endeuours be truly made free, where the holy ghoft is helper, which is called & spirite of the load, for asmoch as our

lorde Chaplte grueth hom. and without Chapfte he is not relident, for who lo hathe not Chapite, the fame can not haue the boly choft. Ind contrarily who hath not the holy shoft the fame is none of Chapftes man. Rome to be Chipftes man , is nothing els, but to recepue his worde, and beleue hom, which to do, thou hast nede of the holy about to grue the light to the worde, that worketh Earth. Dowbeit, although by the holy ghoft, our delpze is made effectuall, for the receps upnge and performing of thonges (piritual, pet it is not fo effectuall and fre, that fuche workes as be done by the lame, can be ple: ded for true ryghtwylnes, agapult the pre of god. wherfore our well that was lofte dothe fo retorns effectuall by the holy shoft bnto spirituall thonges to be done and per= formed, that pet we be fultifped in Chiple. pea in that is our well made effectuall by the holy ghoft, that we mave recepue the worde of Lhapfte, to thontent we moght be tufti= fied by hym, and not to thintent that by our effectuall well we myght overwhelme the enghtwpines of Chrift, in whole place who To euer Dothe Substitute and lette bis owne fullice, bath neither the holy ghoft, nor a wyl of any Arengthe. For the holy ghoft dothe therfore helpe our well and endeuour, that we myght receiue Chapft, and that by hym. our well myght remapne effectuall, the holp ghoft workpinge togither with bs, whiche Epifte helpeth our endeuours and maketh

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the fame of efficacie, wherby we may receive Chapite, and afterwarde gruen bnto be of Chuft keneth our wyl mighty buto all good thenges to be reterned and done.

as touchyng fre wyl in outward thinges ther is no dobte. for fo longe as reason and well abyde in men (whiche hall abyde fo longe as men be men) fre wyll that not ceals in outwarde thynges to be done of men but lo pet whyle it be graunted bnto re on and well as buto caules to worke . for the De= uel may let thele caules in their courle which bernge letted the outwarde actions can not folome.

If fre choile after the fal is duited in to fre Battes of well in thonges (pirituall and in to fre well fre wol aftet in thonges outwarde. free well in thonge the fall. Spirptual what it is and what it can bo 3 haue declared befoze . free well in thonges outwarde is truly free, fo it be not letted of the deupli & to this is not required the holy ghoft or any renuaunce by the holy ghoft.

T The cause of frewyll in thinges spiritual The cause epther to be accepted or pformed is the holy of fre well shoft whole office is to grue lyght buto the beleupinge of the worde, fo in the worde beleved is founde Chaple for whole lake the holy aboft maketh our endeuours franke. Also the holy ghost kepeth styll the same in force to the performaunce of good thynges. The caules of our delyze and endeuours in

Comitton places

thinges lpiritual be, reason and wpl, teafor subgeth by the lawe of nature (atter a mas ner) of thinges fpirituall. The well oberett but to no effecte accordinge to the larnagof Daule, that whiche Tallowe and wolde T do not, and that I hate I do . De free well in outwarde thringes the cautes be realon and well whiche bothe twarne the deuell mavelet fo that thou halte not allowe those thinges which the reason allower nor well thole thynges that be allowed of reason. 21: beit in the meane fealon the judgement acs culynge thy confcience remarneth and ana= weth the fame continually . Howe pf the in= marde caufes be letted, it is not pollible that the outward effectes can folowe. Ilo it may be that thou allowest thrnges allowed of reason and also that thou woldest the same pet the deuell mape lette the outwarde ef. fectes, as'euery man in hym felfe bath erpes rience daply herof, and theremples of bery good a godly me teache al o the fame, which purpole one thrnge and do an other. Rome free well in outwarde thenges mare be ef= fedual without the holy ghoft oz renuaunce made by the holy ghoft.

Theffectes (Theffectes of free wyll after the fall in of fre wyll thynges spirituall maye be recounted these after the fall. To wyll good or spirituall thynges. Ro. vij. That I do I allowe not, and that I wolde prouerb. 15. not, that I do. To thynke to do good. To enduour, to wyll, to runne for thinges good

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m Tofeftuall. Bom.ir. Co take bolde after a maner of the promple, after a maner to bo the outwarde workes of the lawe/but thefe effectes mult alwayes le be bnberftande, ve they be not lette of the deupll / and without Doubt thele effectes be nothong without the holy ghoft, whiche approchyng neare bothe lyahten the herte to byleue, bothe aupeken our enteuours to byleue hertely in god bee= telp to feare god, hertelp to loue god. Reuer theleffe all thefe thynges we bo fo, that pet alwayes they be courred with fome infirmis tie, which god gladly wynketh at bicaule of his Chapft the reftozer of our loft iuftyce.

Theffectes of free woll after the fall in Theffectes outwarde thynges be thele: To cate, not to of fre chopes eate. Co flepe, not to flepe. Co bapnhe, not after the Sil to divnhe. To clothe hom felfe with this oz that garment. To do this or that, or not to to the fame, and fuche lphe. Thele effectes althoughe they seme to be of the mooft franke fre well as they be in dede pet this fre well is imperfrte and bonde, and whiche map be let of the deupl by the lufferaunce of god, as manyfeltly we have declared heretofoze.

Contrarpes to free wyll in a generalitie Contrarpes be thefe. To benpe that man was create in to fre well free wyll. To beny reason and wyll to be as generally. meanes and inftrumentes wherby free wpl was exercised before the fall and pet is erer: siled in thenges lubiette to reafon. To gradt

that god bath fuche a fre chople as man bat before the fall, by whiche Boam myghte inclyne bothe to good, and eupll. To teny that man had luche a free well as pet the hole aungels haue. To graunte with the Mants thees, that orvainall frane is not imputable to the free well of man. To far man is incle ned to eupli, not of his free well, but of nes cellite conftrapupage to the fame. Thele perfons buderftande not what is libertie, for pf tt were infozced of necessite it were no liber: tie / wherfore eyther we mufte byleue that man imbrafed eupli of free wpil,oz we mul deny the libertie in whicheman was create. But S. Buftyne fapth . Tomo male btens libero arbitrio et le perdidit et ibm quia per: ditum elt per peccatum, non a necessitate, led a peccato, qui enim facit mccatum, feruus eft percati. That is to fay, man by eupli bipnge of free well loft bothe hem felfe and it, for it was loft through frnne, not of necessite, but of ipnne, for he that comptteth fpnne, is the Cruaunt of fpnne. Co graunte with Malla and others that there is no libertie of man bycaufe all thynges be done by gods ordy= naunce. In this errour Malla confidered not that the creatures were create reasonable. whiche be ledde with chople oz election in fuche thonges and affapres as be lubiette to the tudgement of reafon. Co graunte with certepn to moche fpirituall plons, that there is no befree good well attemptate ne ftubpe in be for good thynges or (pirytuall . This

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retout we have fufficiently Debated before. Co graunt with the Belagians that man Belegians. of his free well may kepe all the commaun: demètes of god yea and without grace allo. Agaynft whome disputeth ar large Saynt Buguften . Co graunte with the fchole men Scole men that albeit free wyll is holpen of the holp ghoft or of grace pet it is in our tree woll to beferue ryghtwilnes. But grace in this place is taken not onely for the appe of the holp sholl but for the lette free imputacyon and acceptaunce of ryghtwylnes. To graunt with the Inabaptiftes that after the beth of Inabaptiff Chapfe returned fully buto all men alpke, fuche free well as was lotte, fo that no me it is in our powers as eally as before to em= brace good and euell . To mepteyn and bil putc after this mple. God hathe not come maunted thinges imposible, ergo it is in our power to kepe the commaundementes of god. Co graunt that our woll is of frength without the holy ghooft in thinges fpiritnal agaynfte whiche errour laynt Buguften dif= puteth in this myle. for abam to go in to lynne fufficed free wyll by whiche befpots ted hom felfe . But that he mape be ftronge buto erghewpines he neadeth a phelicion for he that is not founde, nebeth a quickener bycaule he is bede at. To graunte that free well is otherwple holpen of the holp ahole than by lyghtenpuge to beleue the golpell os Chapite for whose onely lake the holy whole helpesh our indevours. To denye free mind

in outwarde thringes. To reason thus we haue free well in outwarde thenges with: out the renuaunce of the holy ghoft, ergo in thynges fpirptuall alfo. To graunt that god requireth no moze of be but our endeuours and our owne powers. Co denpe that our endeuours afwell in thonges fpirituall as outwarde mape be letted of the beucil.

Opf fpnne. Ca.rb.

Ynne is a perpetuall vice Aychynge in nature agapute the lawe of god which bttereth it felfe nowe and then amonge with outward word and dede and that necessarviy.

Cen. blij. d

efal. 115. 2

T Proues of this diffinrcion. The thoughtes of mans hert is euri from his chylohode. Allo Dieremie faythe. Ero= hed is the herte of man and bufearcheable. Pfalm.13. a. Che prophete allo faith. There is none that both good. Ind in an other place. Euery ma is alper. Daule to the Romayns wythnela coma. 7. D. leth the fame fayng, goodnes dewelleth not in my flethe. where he theweth also that this bice wiefteth with the law of god and ther: fore he addeth. The lawe deliteth me accor= bynge to the inward man but I fe an other lawe in my membres rebelling against the lawe of mp mpnde ac . Dutwarde farnges and fades te the frutes of that vice that flic= beth in nature, whiche frutes neuer faple wher fo euer inward bigodlines is athand whiche thynge clerely appeareth of thozbac

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of Baules chydynge to the Romayns the frite chapiter, where frite of all thapolite treateth of the wyckednes of herte whiche he rebuked in the gentyles and afterwarde letteth forthe theffedes of wychednes euen the very outwarde vices, fapnge wherfore god hath giue them by i to luft of reproche. M Laules of lyune.

The deuplis caule of fonne by whole impulcion the frift parent Adam was entifed John. big. # to Conne. Ind Chaift him felf calleth Sathan the father of lpes, that is to lay, whiche gens breth and worketh lpes in men . The caufe alfo of frane is the free chorle of the frafte man, by which he affented to the beupil, pro= nokynge hym to the fame. Ind fozalmoche as in mans thoughtes and affapres his wolf is pet free, therfore fpnnes do procede and baue proceded of the frank wpl of man, but herof more coppoully we have disputed in the titles of predeftinacion a contingencie.

Tonneis one, cuen the fpnne of brithe Pattes. (whiche they call oppginall fpane cleupng in the nature of man , the frutes wherof be all thoughtes, wordes and bedes agapufte the lame of god. The fathers of the churche deupde fpnne (for the playneffe of teachynge) Diulon; in to fpnne oziginall, and fpnne actuall. To thefe mare be added the thyide, the fring agapult the holy ghoft.

Deorygynall fpnne.

Tynne originall is a corrupcion of nature of man, which cauleth that men to borne the chyldren of wrath & frances, in fomoche that they can not truly obey the law of god. not be without fpnne.

Ephe. 2.

5ene.6.3

Boma. 7. D 1. 10hft.1.

Deut.6.15.

T 1920ues of this diffinition. Twe were of nature the children of rie. Also plat so. Lo, I was concepued in wpc= kednes. Item. The thought of mans berte is cupil from his chylohode. Moze audoris ties of feripture thou halte fynde before in the diffinition of the generall Conne. The re-Codue of the diffinition is declared by the mordes of Baule, where he farth . I frnde an other lawe in my membres. Allo John in his eppftle lavenge. If we lay we have not fpnne we make hom a lyer. Powe how can man be without frame, fithens of nature he is bothe a fpnner & alfo concepued in fvnne. me added, truly to obey, to note the diverlite betwene true obedience and farned. The true obedience by reason of the corruption of nature is taken from bs , but the farned or imperfyte obedience is after fome maner in our powers. Derebnto appertapne fuche places of Cripture as diffeuer the true obedi ence of gods lawe from the ferned. Blo the true morfipp of god from the hypocriticall as be there, thou halte love thy loade god & all thy hole herte. Blo in an other place/put thefe my wordes in your hert and myndes. Moreouer the Lorde in Deuteronomicta. keth awaye from men the understandyinge

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of the law and true obedience. for he lavth, who can grue that they can have luche a Deut. 5. mpnde that they may feare me and kepe my commaundementes. Also by the prophete Claic he layth. This people approcheth to Clay.29. me with theps mouthe, but theps herte is farre from me. &c. where he discerneth the falle obedience and worthyp whiche colous tably is doone, and the true obedpence and worldpp, whiche ought to be done. Saynt Daule also requireth buto the true obedp= ence of gode law farre greater thinges then be in our powers, where he layth. The ende of the commaundement is charite of a pure 1. Eimoth. t. herte and good confcience, and farth untep= ned. Of which ende of the lawe who can glo ere beipde Chaift, which alone was awayn= ted of god to this true obedience of the lawe as weeneleth hym felfe of his offec in this behalfe. Math. v. I came not to lofe the law but to fulfpli it, wherfore foralmoche as fo great obedience towardes the lawe of god is required, we may fully and well confelle that me can not be without frine.

The diffinition of oxpainall fynne by dodours.

Taugustyne defpneth oppgynall synne to be concupifcence, whiche haue fucceded in place of ryghtoulnes that was loft . Dther= wholes diffpupage it in a generalite, be compipleth the inwarde corrupcion as caule & the outwarde lynnes as effectes, and layth.

S. Zugulyn

that fonne is that whiche is fpoken, done of courted agaynft the lawe of god.

icoleman

Chomas the Chomas layth oziginali lynne is an hauoue of the fycke nature, that is (as he hym felte expounety) an inordynate dispositron of the harmonic of originall inflyce.

Bugo.

Dugo diffeneth it to be the ignozaunce in monde and luft in fleffie.

Laufes of

The caufe of oppginall frine, is Sathan Driginal fyn the Difcepuer of our firft parentes, and their free well wherby they affented to euvi, and delppled the comaundement of god, by this affent the nature of our fyill parent? Adam and Eue was corrupted, and euen as the pa rentes then were , luche folowed and were made afterwarde thepz chyldren by natus rall contagron and propagacion, as wpt: nefeth Daule. The Doctours affigne the mas terrall cause of oppginall spane to be contupilcence.

Roma. 5.

Bartes.

Certayne men without daunger of the trouth do diupe original frame in to frine opn plonall. parlonall in adam, and ipnne naturall in o= Sornnatural thers, howbeit this ought to be abbed, that atter the fall that was also made in Abam naturalt, whiche before the fall was not of adams nature. This particion makethallo to the understandpuge of the true fuccession and firetchynge forthe of originall lynne, to thintent thou may a know that by it nature se infected and corrupted.

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Theffedes of ozigyuall fynne be taken theffectes of touth of the perfection of Boams nature be originall fre fore the tall, or forth of the full rychemplnes loft in Boam, and that by compary fon of the contrarpes, as thele: Tobe partaker of the ocuple nature, where as before the fall he was pertaker of the nature of god / that is, he mas myle, trahimple, good, true. ac. and this was bicaule be mas tregte accor Gen. dynge to they mage of god, whiche agapus by lynnpinge he dy'd putof. So for myle, he was made unwpic, for wite muft, tor good eupll, tor true alper. ac. Co these be added toz a clearer bestaración / allo the effectes folowinge : Not to knowe god, to despile goo, to be mithous feare and swe of god. without truff in god , & a de god the tudge, Not to to percepue lache thenges as be of the fpirpre. To hate the mogement of god. To be angry with god. To dilpayze of god and of his grace. To have trufte in temporall thynges . To stryue agaynste the laws of god . To have wycked thoughtes of the herte even from the chyldhode. Aat truly to oben the lawe of god. For he that of nature is repugnaunt to the lawe of god, how can be truely obey god & lythens thaffettis ons a lous of the delibe is smnitpe agaynit god for it is not subsente to the lawe of god no noz can not be. Dico to cause that we ne: uer can be without frine / for that whiche tonaturall we can not biterly put of. Thefe effectes and Combiable be alcepbed to ozpata 65.11.

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wall Tynne, bycaule they frycke in nature, 03 II. Manage be the feutes of the corrupte nature. whiche effectes be oftentymes mencyoned in Cerip. tures, and ought alwayes to be binderftante of the corruption of nature, as, that every man is a lyer, that is to lape, of nature. The Prophete Capth. Chere is no erghtwyle ma. no not one, buberftande of nature. Chers is none that hath buderftandynge, ofnature. Chere is none that enfercheth god, of us ture, barpuhtous, bumple, a lper, and fems blable moides be oftentymes redde in feris ture, and ought to be buberfande and conferred with the nature of man before the fall. Poseoner al the fard effectes be berbip Connes in the worked, foralmoche as deth as a maltie foloweth them/for as Baule laith The wages of Conne is beth. Alfo in an other place he lapth . Chroughe the faulte of one man fynne entered in to the worlde, and by realon of lynne, bethe. 3nd fo bpon all men beth came, inalmoch as all we have Conned wherfore in confederacpon also of the penaltie oziginall Conne hath pet other effedes as: Cobapny beth, for the ftipence of fynne (fapth Baule) is bethe. Blfo, Che barte of B.comin. 1f. B. fpnne is deth/that is to wete, which maketh beth,oz of which beth dothe enfue. Item, by Kom. bij. & fpune entred deth. Co put buder the typan: npe of the deupli, as where it is lapd of god. I will put enmpties bitwene the o the worman, bytwene thy lede and her lede.ac. To make the chylogen of wanthe and of bam

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Dacion: Co make an eupli confeience, for as bepeneleth Salomon in his prouerbes. The Proner, 18.6 wyched deeth, no man purluynge hom. Co shele oughtto be added allo other effectes of originall frane in refpect of the penaltie, at concupifcence and fpnne, whiche effectes bo saule that all thynges whiche me bo of nas sure before we be regendred e borne anewe, be france. for the papie of orrginal france is nothpage els but to Conne, for lpke as no man can put of , nature in other thynges. though he neuer fo foze ftruggeleth with it. cuen fo nature beynge corrupted and punis thed with fynne as with a penaltpe, can bo none other thing than fpnne. Ind that fpnne is the punpfhement of the opigpnall bree of wyckednes, Chapolite Baule Geweth fut ficiently, where he reherleth in order the pur Roma. I. & nyfhementes of myckednes, euen the bery fpnnes . Perconto perteyneth the common and true lapenge. Deus punit peccatum mer . it . it . amo Se cato. God punpfibeth fpnne with fpnne. 3 moto allo here have put to the penal effectes of the beter frutes of this ozigpnall bice, but that I thought it belt to beferre them bute theffertes of actuall Conne + for hytherbuto the Scholemem have onely brawen them so outwarde actes and fectes

The contrarges of originall Conne, The cotrarpes of original francipspace cheffy of the minifhynge fettynge at lite and extenuacion of it as. To graunte that opinio WIL.

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Idisphoza.

Wall frene is not a vice that hangeth in na ture. To lave original lynne is onely fornes fas they calet that is the hynoling of a qualitie of the body by whiche the body and not the mynde is infedebland to whiche we out felfemay apue a falue of medecone, Co lave original frie besolveneth onely amout ward the and not a continuall and bally dilegies And far there be none other formes Riewout hinrocoedes which derout they defende by thele lavenges of philolophers i Tagure is good. Wife every (pune is voluntarve) which fentences and tachetphe be true among phis foloniers and in cuvil causes but to bringe the fame to enlotten or bimin the the difeate of oxiginal transis farre out of the ware. Co graunte contribillence or lufte to be the punythemoreof brigonall to he and hot cone teleffe agaymie fapne Bugultyn who sittis niety original tone so be concupilence 3110 Roma, vij. b. acama was was capely, but I khewe hot fone bar borette law | for That not knowen take of compileonce onles the lawe had thio. Whole the wor court of latte! To graunte marche hindlyinge of fother as they call it continuit in afficient of Welf, nepther good no revell a Bat boyo ever durit tall thete thonges indifferent chat knewe any good pepne of feripture, to wubte of the tre of god to be magebe with goo, and femblable com: Drawnces of nature whiche be the necellary fentes of oxiginall fonne. To extenuate and sipup the origenall frame farengimen be not

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fetfed byit but that they mave kepe of them felics all the preceptes of god. To lay origy= stall forme is onely a weathenes in trature of ingtement and kindlyng and no fpinte that is to face a thong of the felfenature worth beath and damnacpon. Cograunte with Belazians. the Belagians that or avnall frane came be ponorher me not Dy natural corruption and penyagacoon but by imitation wherfore the Betagians well not that by baptyline out amalismine is towsed in infantes bycause they contende that in brithe there is none Reafus fuche original frame. To fave originall freme is onely a dyler or offente whiche is with & Manchees that dealy luft wherby nichees the flothe lufteth againfte the fpiryte is not in bein infrimpthe pracedynge of the cor= suptenature in the first man but a contrary Tubitaunce fo ftickynge in vs that when we be belyuered and purged it is feuered from bean Co graunte that lufte is the act of lu: Sprige and not the fraft bice gotten of Ada. Co Cape with the Anabaptpites orpgynail Anabaptiftis forme realed and is quenthed in luche as be erhapuled. Co graunte ozigpnall Cynne not tobca pure prinacpon but onelp a corrupte hauour whole powers be of it felfe truly to achnowelege god truft in him ac Co graunt with the frole men that the punphement of Scolafickes origonali fonne is oncly concupifcence . Co dengethat the punythementes of originall Ignnes be bifgde concupifcence alfo fynge.

Cocupifcence

bethe, the tyranny of the beupli, danacio. er T DE actuali fonne.

Tatis manifelt that fchole men bo onely sall those adual fpnnes which ftanbe in outward wordes or dedes, wherefore I thought good to treate of fuche feuerally after my accoltomed copendious maner of teachinge. to thetente I myght fattfie the reber which perchaunce as pet, is intagled with the old duifpon of fpine . Acuerthelelle I thonke protestatio concenient to proteste a declare before bnto you that there is one only and fymple fynne frickpinge in the nature of man whiche accus fromably we call originall frame fro which undoutedly aduall Conne differeth nothrna but to moche as the caufe and effecte bo bifferremberfoze it had bene pnoughe to haue put adual fyn amonges the effect of oxiginal fpnne but that I feared theyr tudgementes which accopte it a greuous offence in thing! yea not necessary to beparte and fwarue fro the aunevent wapters. But fozalmoche as ozigpnall Conne is a vice flickpnge in nature from whiche procede not onely euell mortes and bedes, but allo naughty affections and thoughtes which before god be the bern felf Connes, allo fozalmoche as luche affections and thoughtes be the actes of the bree fties hpuge in nature: Cherfoge actuall fpnnes muft be bnberftanded not onely outwarde mordes and bedes but allo inwarde affes tions and thoughtes wherfore in this wyle ometh aduall frang to be defraed.

Bituall fynne, is enery affection, enery Che biffine shought, enery worde and der agaputte the tion of action tame of god yea and what to euer is done all lynnes without lapthe. This Come illueth forth of the corrupte nature of man and is the effects

of originall Conne.

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TEbe proues of this diffinicpon. Ta wpcked and cyell mynde of nature can not want aduall frine, for the vice originall which to caufe of it, neuer playeth, neuerke: peth holy dape. Rowe the caufe alwayes workinge, theffedes can not but alwers cas fue. alfo a vicious and corrupte tre can not but bapnge forthe euell frutes. Dut of the harte(faith Chipite)procede eucli thoughtes Bath. 15.8 Haughters aduoutrice ac. Ind god oftpines Courgeth wickednes with outward fynnes whole he luffereth the wycked to runge fro one fyn in to an other. Thele fynnes wher & iRoma. : god frourgeth and punyliheth fynnes, the podours also call many tymes the punythe: mementes offpnne as fagnt Gregogie way: Gregore thonge thus. Spune that fpringith of franc is not onely now a fonne but it is bothe fphe and also the pumplihement of fpnne bycause with a tufte iudgement god almyghtte ouer hatoweth as it were with a cloud the herte of the fpnner.

Do man doubteth but al adual frunes map be referred to the inward thoughtes to outs ward fpeakynges and dedes. for that that: fections and thoughtes of the mynde beacs tuall frines it is certern and clere proughe

Lammon places

foll rite

Cotalmoche as thep bethe feetes of theores appail vice. But diapolite apth . But france by occafpon en gendreo by the commannogment in me all maner of concupicence as muofbulbe faverpnne elpred and knowen by the laws maketh affraed a furthermore moueth the tufte against not to fice the mos gement of god and be angre agapulte god. Bilo Chapt in the golpett of math reherieth the thoughd of the berte amonges theffectes of the corrupte herte of nature . For forthe of the herte layth he come wycked thought Dauters murbers. e en enclad a

Math.15. C

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T. PRIORE

Thoie irnnes which can to not be telers red either 20 thalfections though tes works by bedes be compapled binder that generall fentence of Daul must fa cuer is done with out fatth ist pune, whertote not onely thatfections and thoughtes fpeakpages and te: bes which becauell be adualt france but alfo hanel affections, thoughtes wordes and opes be aqual finnes not of them felfes or breante and molde nor bonelle affections and thoughtes honolt fainges and bedes to belhad of bifal dweth of bothe not reacquirte the faute bue bicaule the persons, of whome they betone pleafe mot god, and bicaufe they be done Lout farthe. Againe luche affectios thoughtes wordes and debes as be bonell Do pleafe god and be not fpunes whan they procede of farthe toward Christ for whole onely fake all our workes be pleafant buto

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The cautof actuali Conne is Sathan, fa: effer of all formes. Die well whiche is free actuall fpans to eupli, allenteth to Bathan the engenterer and prouoker of frintes. The leffe pryncipal caufe is the orvarnall byce from whence as forthe of a fountagne all actuall Connes do a mache as derive as a numplificulturion is

The caufe o

e Chelper delle This an oldedinifyon of actuall some in The partes. to Conne mortal and beniall. The Cehote men of actual fp. aboute e pelier of thefe Connes, Do buttroffe very fondly and folylhly fome them talled beniall bycause they obtepae gaspine Meniam , that is to Cap poon or forguenes & whiche map be quenched and thated amap epthet by holy water, or other ceremonyes. Deber Come woll haue them called beniall formes, bycaufe after this lyfe they recevus parson in purgatorye. Agapne other fome lay they be to called, hauping respect to spine that is irremifible, which is the fou against the holy gholf. But the wyler and tetter terned Ccholemen to teferre buto venial Connes Scole men those disvolicions of thoughtes a affections which tende to mortal fonnes. Ind ondoube tedly all thoughtes and noughty affections in holy & good men be ventall lynnes, with whiche dayly the myndes of the godiy be bered, where as the fleffe coueteth a lufteth against the Pirite. But bicause the Compture Damneth fuch affections and thoughter as to most greuous spnnes in the eves of god/ and Euregermoze Baule aduertpleth bs to moz=

alfre with the spirate suche wies of the fell Cherfore those that begre to be called you mat fpunes te not lytefpunes : as, to biltruft in gob/to be angry and bifplealed with gob. for undoubtedly thele tynnes are become mostall (prines in the wycked perfons, fos almoche as bethe as a punplibement bothe enfue them / for the wycked make no refys Rence by farth, wherfore in respecte of beth as a penaltie and puniffement/there be no vental fynnes in the wicked. Albeit the Came affections and thoughtes against gods laws in the good plons be beniall fonnes, bicaule they be forgruen them. for the godly dilas lowe fuche affections and thoughtes. a make relyftence agapuft them, fo that they fall not in to the outwarde factes. Row, in fuche as make reliftence is yet farth/wherfore in the meane fcafon thep be declared epahtous. But on the contrary Code all Connes be more tall that be bone againfte the lame of god with a confrience whiche withfrandeth not by farth for this caule affections a thoughs tes are now become deedly Cynnes, when no eclyftence is made on our behalfe agaynfte them, but be allowed, toll at last also by our affent they braft forthe in to outwarde crys mes and noughtynes. Ind fuche as thus bo fpune, be fallen from the grace of god, and te no more compted for good, whom allo bams marion foloweth onlesse they repent. But of Belachthon this matter loke bpon Melanchton in bis places behatyng the thyng more at large.

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Thorraspon of this dinyspon of actuall fonce Cemeth to have come herof, bicaufe the fathers of the thurche lawe two ford of actus all lynnes, fome mwarde, as affections and thoughtes/ foine outwarde, as morbes and bedes. But foraimoche as they were led of there owne propre indgement, nithout confell had with the places of fcripture, or per-Chaded with this comon favenge God tubs geth not thaffedions, therfore they parted beniall Connes, as affections and thoughtes (by mynyfthynge the fame) in the wyckeb allo from the pepn of beth. But the builion & true biuffle of actual frames thall be fymple, fracere, and on of actuall leffe perpilous pf thou wylte beupde them, fpunes. in to Connes whiche be inwarde (as affections and thoughtes which map be called be: miall in Cuche as do refy@ by fayth/and ther= fore be pet counted enghtous) and in o outmarde fynnes as wordes and bedes, in to whiche who to euer brafteth forthe be fallen from grace, and te no moze nombred among the ryghtous, but that as well the inwarde as the outwarde fpnnes be beedly, oneleffe thou refolt by faythe. But in the wreked in whome is no refpltence, or whiche bath not Chapft can be no beniall fpunes.

of foralmoche as of aduall frames fome be Cheffectese affections & thoughtes, other fome wordes actual finnes and dedes, therfore double effectes herof (that is to wete) of veniall Conne do arple, I meane of affections and thoughtes in the

Comon Maces

gooly, Fof aquall Conne by it felfe, I means as nictl of assections and thought as of out marne wordes and been in the myched and in Luche as Departe from grace, & hele bouble effectes ferue for non other thonge but to descent the veniall in the goody from the none bengell that is frome fuche as who To ever be intengled and roted in te no longer accopted rightous to thentent we might know the differece tetwene the godin a bagodl' which do fyfie in affectios & thought. In the wyche's no fpnnegcan be bentall for all they; affections and thoughtes be made without the holy ghoof that hold goutene and farthe that holde relefte. In the godin corrupte affections and thoughtes agapute thatame of god be made bentall france by caule for Chapites and farthes lake, they to pardoned and forgruen by whiche farthe thep weeltle agapulte fache affections and wyched thoughtes disalowing the same lest they hold runne i to outward bices / wherfore in lo great ftroggivnges and confirtes thep be pet pronounced and recompted for good and tulte perions by benefyte of theys taythe not affentrage to the temptacyon'of fpnne. Powe the effectes of ventall ipnne in the godly mare be thefe. Cobe tempted to beniall fynne bigodlynes . To te tempted to difpayte, to be angine with god to boubte whither god hathe reipente of them. Cobe prouoked a= gaynfte the hole lawe of god that they fhold luft after mickydnes, to thynke bppo euela

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and have theps mindes occuped theruppon. Many lpke effectes of beniell Gree mape pet be fetched hither out of theffedes of ous apnall Conne afore remembred . Alfo what theffedes of venpall ipnue be , ruerpe man eallye hathe experience with hom fell where his spiryte and flette be at warre togyther napther ougute thefe effectes to be irtle regarded fythens the fame be moofte areuous fpunes before god and verpe mortall in the wyched as peterphynge to the parne. The= acribeles they be pet called venyall en the godly bycaule wep be forgyuen and pardos ned to fuche as valvantly relyfic by farthe or bycaufe they breake not forthe in to out= warde offenles. Allo herebnto belonge luch places of feripture as teache that the lyelof the godly is a warrefare boon this erth as Rom. viit. If(lapth Paule) pe wyl moztifie the dead of the bodie ve that lyue.ac. @ tulp the dedes of the bodye be here not onely the toozdes and dedes of the felfe body but alfo thaffedios and thoughtes of the mynte, and the body fignifieth here not one parte of the body as the flefthe but the bole body. The land Baulein an other place laythe, 830; Colloff. 3; tifpe therfoze pour erthly membres whor dom buclennes mantonnes cupil fufte. te. Boma. 6. Item let not therfore Conne repanein, your mortall boop to that you tholde obep it by the luttes of it. Alfo Job accordeth to the Came wher he layth. & wartefare is the lief 300 . 7 . 8 of man byo the erth. Thele places mongibe

bs, frongely to relifte lyfe, leeft we te bains quethed at last by it to the commyttynge of outward offences and enormities and so be

terly to dpe by the fame.

Thereby nowe it appeareth what aduall frames be mortall, in respecte of suche as we cal benial in the godly, (that is to wite) those which it was agaynst the lawe of god, with a conscience not repugnaunt, ne withstand bynge by saythe, wheras no respitence on our behalf is made agaynst thassections mostyons and thoughtes tyll at laste they rushe forth in to outward crimes and enormytics for suche synners have assented to synne and be now gone from grace and no longer can be reputed good yea and wher suche respent not they be also damned.

Theffects of the hole actuall square mos tall.

(Pare thele effectes be of the hole actualt (pune mortall, that is, aswell of affections and thoughtes as of wordes and woes. And to repugne against the temptacyon of space by farth. To assent to synne that tempteth. To approve those thringes whiche the eucli a fections and thoughtes wo suggest and pur pose. To have deletacyon and pleasure in synnes. To glory in synnes. To despre and ymagen idolatric and to be made an idolation. To despre and imagen any false worthing of god and to set up the same. To desire and ymage murdre and the same to execute. To despre and ymage murdre and the same to execute. To despre and ymagen disobedience and with outward facts to accomplish the same,

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Co couet and ymagen advoutere and the fame to committe in dede and fo of the reft. But thele effectes are lo to be take that forth with they be made mostall fonnes as fone as any affent is had to fuche corrupte affedions a thought although foutward wits folowe not whiche neverthelelle the mynde can not wante that is fallen from grace. So Idam Gold have franco mortally for that lentynge binto the wycked affections and thoughtes althoughe he had never eaten of the aple . So also in be affections a thought be made moztall (pnnes yea althoughe out= ward dedes do not enfue, euen as oft as we make no relistence by farthe agaruse the lynnes lo temptyng be but do grue our care and affent to the fame, as for exemple. Good men to be tempted to wolfe and compate murer is a beniall finne fuche as frongly & valgauntly make reliftence by farthe but to affent bnto thaffedions and thoughtes to obep them even to the execucion of the mues der and not to repugne by farthe, is notoe become a dedely fpnne.

Twherfore to mortall synnes actuall, perteyne all these synnes wher but assent is giuen albeit they be not accopisshed by worlf
and deades. Item all those whiche be erecuted in worde and deade. Hyther perteyne
suche places of scripture as contenne heapes
of actuall synnes worthy death as.i. Louint.
bi. Ephe . v. Balath. v. Roman.i. Lerteynly
suche effectes be called mortall synnes not

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byranfe grace is denyed to luche fynners as lynne mortally, lyne as it is to them whiche bepng bede can not rple agapne, but bicaufe deth as a punpithement foloweth luche ef: fectes . But agapne where luche ipnners do chaunge thepy liefe and do repentaunce thep mape obtepne grace.

Dther effed? of actuall fyn

Thele alfo effettes mape be herebnto refer: red. Dea milfuines or haultenes of mynde or for other causes not to acknowclege or

recepue the golpell.

To acknowelege oz recepue the gofpell and the fame lo acknoweleged or recepued, Mouthfully to regarde. I man to neglede his office in his callpinge or to bo it negligenily, whiche Connes at this day be moft common in the worle. For fome men althoughe thep knowe that it is gods commaunement that they hold acknowlege and receive the gots pell pet thep despret and well none of it Agaphe others wheras they promptly ac = knowelege and recepue it pet thep regarde it negligently. Suche nowe abaics be many gospellers whiche nowe be weren colde.

Lolde go pellers.

Common effectes whiche folowe

all mortalt fpnnes.

Roma. 7 2.6. TEo bapnge beth bpon men . Co put men bnder the tyranny and power of the beupli for who fo ever falleth from grace by lyfie ran be bnder the power of none other than of the deupil Cythens there be but . 11. kpng: bomes the one of god thother of the Deupll. Therfore alfo Chopft maketh the deuplife

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ther of Counes. Thapolite calleth the deupli moghty in the bufaithfull and otherwhiles he calleth deupls the rulers and papicoes of the worlde. Item, he that commptteth fpnne (fapth Chapite) is of the deupll . To bapinge Johff. tt. euerlaftynge damnacpon to fuche as repent not, according to the faying of Chuft. Go pe Dath.25. d curled in to everlaftynge fper. ac. In which place Chapfte recheneth bp the fpnnes foz whiche euerlastynge damnacion chaunceth. To make men, feruautes of fynne, foz euerp John. 8.e one that commptteth fpnne is the feruaunt Galla.s.b. of Conne. To tepapue men of the kongdome 1.count.6.b. of god, for they that do luche offentes hall not inheret the kongdome of god. To make an eurll confcience accordinge to the faring of the wyle man. Che wyched feeth no ma Pjouer.28. a chalpnge bom. To beferue that fpnne be punythed with fpnne, accordpng: to the fen= tence of Daule where as he lapth. for this moma. I.d. cause god gave them by tu to the lustes of reproche, for even they wemen byb change the naturall ble bnto the bnnaturall, and lpkewple allo the men leftethe naturall ble of the woman and brent in thepr luftes one to an other . Ind man with man wrought fpithpnes and recepued in them leifes the rewarde of they errour as appartepned. tr. Co lufteyne reproche and an eupil name in this lyefe accordynge to the Centence of Sa= lomon. The wicked when he commeth in to 1920uerb.18. the botome of frances is fet at noughte, and reprocheand falaundre do folowe hym. To

Aume.

bayinge allo outward mylchaunces & curfes byon Cuche as commytte them as god bym felfe mprineffeth fapinge. Bycaufe pe haue tranfgreffed my commaundementes pe hal not profper. In example herof is redde in Eue to whome god land, I hall multiply thy foromes . Blo in Boam: Lurled be the erth in the worke, hither perteen the curles in the olde teltament agaynfte the breakers of gods commaundementes . Also examples whiche tellifpe that fpnnes were punpfhed. Boutward mpffortunes a pet be punpfed.

Ben.3.c.

Two fortes of affections

The Contrarges to beniall fynne. To graunt any beniall fpnnes in the wicked. To make but a tryfle of beniall fpnnes and compte them for lyte offences. To fave bentall fpnnes be quenthed or chafed awaye by holy water, or by purgatorye, or other Holy water. thynges, To lave that to the purgyng of be: mall fonnes nedeth not grace or Chapit. To fay that the affections a thoughtes of which peniall fonnes forong, can not be made mor tall Connes, pf affent be had to the fame, although the outwarde face or work folowe not. To fare all affections and thoughtes be eupli , bycaule they be actual fynnes , but a Diffination cuahte to be had bitmene affecti ons for ther be of.11.fortes. Some be cleane cotrarve to the law of god as to couet other mens goods, to enuve other men for the tene frtes of god , to haue diftrufte in gob , to be anger with god , andfuche lyke, Thele be proprety theffeces of organall fynne and

merely eupl and viciouse worthy to be caste forthe of the nature of man. Dther affectios ther be which be not repugnaunt with gobs lawe as to love a mans owne chyloren, to. loue his wyf and luchet phe. To take thele awaye, is to take awaye the mournge and lvefe of nature . But concernynge this mat= ter pe mape le more in the common places of Melanchton. Cobenpe beniall Connes in Welachthon

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Contrarpes to moztall Connes. CEoput but leuen dedly lynnes. To de: 200 then. 7. nye that thaffections and thoughtes in the mozeall lifes wycheb or in luche as refyfte not by farthe. be dedly synnes. Co graunte that suche funce as be done againste the commaun: dement of god be not dedly althoughe affent be had to the came onles the outward factes do folow. To graunt that all moztal fonnes be not damnable. Co graunte that farthe mare fande with mortall frane. To holde that morrall Connes can not be forgough af= ter baptyime. To denve grace unto luche as be in deedly frine. To make it no moz= tall frane not to acknowclege or recepue the golpell or the lame recepued neglyaetly to folowe. Allo of a prefumption of monde to beforce the golpel, and not to regarde his callynge or not to execute the fame as to his dutre apperterneth.

I Bose generall contrarpes to the hole fyn be thele. To graut thopinion of the Stoichi

More affrai Contrarres to the hole fpnne.

Stoikes.

that formes be egall , fo that there holde be no difference bitwene Acro fynnyng moche and Dompeius Atticus fringinge leffe. To make god caufer of fpnne, bycaufe be betermoneth all thonges. Co graunte with the Jouinianifts Jouinianiftes lynnes to be egall, and that man can not fpinc after he be ones regenerate or borne anewe. To beny grace to them that do lynne after they have ones acknows leged the trouthe. To Denve that the chiefe rewardes of Conne be deth , the tylannpe of Sathan and Dampnacion. Co graunt with the Belagians that the lyfe of good men in this worlde hath no rewarde at all.

Belagians.

Of finne agapuft the boly ghoft. Caritti.

Drafmoche as we be fallen in to the treatpe of fynne, we thynke it good to call here onto the fynne of the boly golt albeit it ought to have ben referued and put elles bery well after the tytle of golpell, by: caufe this frame fringeth of it, as out of his propre obiette.

what frnne agapuft the boly gholt is.

Thefpu agapuft the holp goft is & an obthurate mpnte agapuft the colcience, to dapne the gospell a the workes of it, whiche synne not acknowleged can not be forgyuen, nep: ther in this world, not in the world to come, - for whiche also it is not to be prayed.

The prones of this diffimitton.

This diffinition appeareth certern of the rij. chapiter of Mathewe, where the pha0

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epfees beynge in they confciences conuite with the beeve trouthe, many argumentes brought of Chaple to the fame purpole, pet agamit they confevence they cryed out that Chailt opd call forth the teupl by the power of the beupil, wherfore conlequently in that they concempned this worke of Christ, they al o condempued the boly ghoft, which was the caule e worker of that worke, by whole power Chapite byd calle forthe the deupll. How that luch a fpnne can not be remptted erprelly declareth in the fornamed chapiter, but pet pf it be acknowleged, it mave bere= mptted . for to luche as be lyupnge here in this worlde, grace is not benyed, pf they re= pent and alke fozgyuenes. finally that me ought not to prave for luche, teacheth farnt John in his eppitte. For lo longe as this ipn 1. John f. B is obstinatio defended, it abydeth alwayes bnpardonable.

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The cause of this synne is the deupll, fa The cause. ther a worker of all fpnues. The caufe alfo of this fpnne, is the wyll of man, whicheis free unto euvil/ foz man bernge fozlaken of god and lefte to his free well . falleth in to this fonne.

The lpnne agapuft the holy ghoft hath no Ro partes. partes, whiche fpnne other whyles the feri- The names. pture calleth peccatum ab mostem (that is of this franc to lay lynne onto deth as lapne John in hes. 1. 3041 5. 8 eppftle callerbit. But the Doctours call ito:

therwhyles the lynne of vnrepentable, lomityme an obduration of hardnes of herte is sometyme a kubburntes, lomityme a relistete against the trouthe, and against the conscience and lomityme they name it the dispayre of grace: Suche maner of lynne committed Layn, where as he said, Greater is my wice kednes then that I can before forguenes. Item, the synne of Judas the betrayer of Euryste.

Bene.4.6

Matt. 15. a Math. 27. a Luc. 23. a.

Tobit. 18.b.

Theffedesof the fynne agaynft the holy ghoft.

Theffectes of the frane agarnst the boly shoft be thefe : To dampne the golpell and the frutes of the lame, after the exemple of the pharplees. To make the fpnne irremiffible or buparbonable in luche as obstinatly and flubburnely continue in damnynge the golpell. Cobzpnge deth. r. John. 5. Co ceu: rifye the fonne of god agayne, as the eppfile to the Ebzues teclareth. Co make the fonne of god a laughyng frocke, as in the lavd ent fle is hewed. But thefe effectes are fo to be unberfande and taken that the fyn agaynft the holy ghofte pf it be acknowleged in this lyfe may be forgyuen. Derevnto allo maybe brought all fuch effectes as generalli folome all mortall fynnes.

20ath.12. b.

Math.12.b

€b2006.6.A

Cbrc.6.8

Contraries.

Contraries to this doctrone be thefe: To graunt that every fonne which is committed after baptyline is a synne against the holy

shoft, yea thoughe it cometh of a weakenes Offic and not of any contempte or oblinacye. To tte / graunt that the linne against the holy ghost těte icci= can not be forgyuen in this lyfe yf the fame be acknowleged, whiche erroure confuteth pze Capit Jugultine bpon the wordes of Christ Jugulyn. ted Math. 12. To make a tryfle of the fynne a= DIC: eg. gaynft the holy ghoft, cotrary to the wordes of Chapit whiche extolleth this fynne aboue Bath.12.8 of any Cynne commytted agaynfte his owne

Of the late. Ca.rb.

De lawe in a generalite is whiche tea: Diffinition. cheth what is to be bone, and what is L to be lefte.

This diffinició is bnoubted taken forth The profe. of the proper offictes of the lame, whiche be to teache, commaunde and declare what is to be done and what not.

TDf lawes fome be naturall, fome diupne, The partes. Come bumane.

The causes of lawes bethe makers and The causes. indituters. ...

T Theffede of la wes is to welare and com= Theffedes. maunde what thonges we ought to do, and what to leave budone.

The lawe of nature.

The lawe of nature is acertapne notyce what & lawe or knowlege of gods lame, imprented and of nature is. graven of god in the nature of man-ordep: ned to knowe god, and loue his nepghbour, to thintent there might te keptei the mentes

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of men, an octation of religion and publique qupetie, peace, and tranquilitie of men 4: monges them feltes.

Profes af this ditte

That the lawe of nature is a notyce of gobs lawe is surbent by the tyafte thapites to the Romayns, where the apolile beclaseth that the gentyles or bethen plone have knowlege of god by the lawe of nature, and not onely a fyngle knowlege, that there is a gob but alfo y god both create, both gouerns conferue all thinges, which to binderftante in god, is properly to knowe god. Howbert this knowlege is wonderfully dymmed obs fcureb and corrupted by the fall of abam. as bereafter in theffetes we hall hewe, in whiche Come parte of the Diffinition Chall be better beclared. Rowe, to acknowlege god and loue his nevghbour togpther with the refte be the finall effectes of the lawe of nature.

Laufe.

The cause of the law of nature is god the institutour, whiche gaue his lawe indifferently in to the hertes of all men.

Partes.

The lawe of nature is not diupded of it felt in to partes, but for almoche as some lawes of nature pertagne to knowe god, some to love the nepghbour, or to the conservacion of manhande/ therfore let the varietie, and sundrynes of natural lawes suffice in place of a diupsron.

Gartes.

Theffettes of naturall lames be taken

of the lawe of nature.

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forth of the very lawes writen in the mintes of men, as: Co knowe god that be is euer: Bomas. lastrage, myghty and godly (that is) that he greateth, gouernoth and conferueth all thinges/for that is to know the eternitie, mmer and diamitic of god. To wordpp one god. Coglozifpe god. Co be thankefull to god the maker and fauour of all thonges. To cal boon gob. Chefe later effectes concernynge the wordyp of god thapolite taketh not a: Romas, mave from the very gentyles, but that they haue them by the lawe of nature, but he accufeth them that accordingly as they knews god, they gave hym not the true worthyp! wherefore whyle he farth that the gentyles pappe not, nepther pelded bnto god whome they knewe, his true worthyp, he theweth Sufficiently that they had a knowlege of the true worfhyp.

Rome, that the gentyles gaue not the true worthip to god, whom by his creatures they knewe, the wyckednes of they mynde was in blame, whiche by meanes of originall fon wold not obey the knowlege that they have of god, but is naturally boyte of the feare of god, and trufte in god, nevther bothe it afte

any helpe of god. ac.

wherfore all the foreland effectes be lo in bs cozeupte & Cpotted Cythens the fall of 3bam that we can not truly knowe god/truly oter hym.ac. whiche thynges neuertheles befoze the fall, man coulde have done by the law of nature.

There be pet other effectes of the lame of nature perteynyage to the loue of the neigh: bour and to the conferuation of mankynde in the Cate of tranquilytie, whiche be thefe. To hurte no man. To faue the commodities oflyte. Co baue a felome in medlocke. Co gendze iffue. To nourph the lame. To helpe an other . To kepe couenauntes . To have and to ble all thinges in comon. To be borne bnto fredom, and fuch like. Df thefe effectes or lames of nature Come nature bath corres deb. as the law that all thinges be in comon. and the lame of fredom, to thentent it might kepe and conferue the hole policie of man in a state of tranquilitie and escheme the cos: supcion of the hole nature or parte / pet ne: uerthelelle notwithfanding this correction thole frat naturall lames be not btterly er-The fentence tind in the myndes of ma, Abarcus Tullius Df 20. Culli Cicero wythelping the lame in the firft boke of his officies, where he mayteth that & lame concernynge the communion of all thynges is not extincte, but according to the fentence of Blato, that man is borne to the ble and behoue of man that one Gold belpe and further an other in apurnge, recepupnge. ec. by whiche wordes Licero calleth be backe a: gaph to the law of nature, which is of great efficacye and frenath through thinffinde of nature, whiche as a leader, oz captarne we ought to folome, to thintent that comon bis litres and profetes mught be brought forth in to the myddes amonges me by interchau.

Licero.

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genge of officies and dutyes of one to an other: So by the impulsyon and consent of Dispensacio.
nature the lawe concerninge libertye gaue of nature.
place to perpli, leest the captives and suche

as were take piploners in warres holde be viterly flayne, for nature had rather grue place here (as a man wolde lay) buto nature than with greate incommoditie viterly to

perplae or not to do for the belt.

Tyetin the meane feason libertye whiche naturally is graven in the mynde of man abydeth fyll althoughe outwardly for certein caules it be corrected, wherfore it is to be graunted that naturall lawes mave be cos= rected and redreffed for the caufes aforlapo of nature it felfe, whiche contynually dothe nothpinge els but laboreth to the conferuacon of mankynde and that in an outward ble of thonges, to thentent that greater pils myght be elchued which els wolde cozeupte the hole nature or at left a good parte of it. But the lawe of nature in luche correction alweys pet remayne hole and perpetuall & the mynde. So with the mynde is comunithe of thouges firll remaphonge althoughe that thenges out marely be private and on= common. This communitie whiche is in the mynde teacheth that the nevghbour hauing nedeis to be holpen. Therfore it is to beleened here whan the lawes of nature mape be corrected a home, that is, when for the land caufes nature maketh one law to give place to an other, when one bothe mytygate an

Lomon places

so be had in subgeng the hure.

other that fo nature myght be kepte whiche outwardly bycaufe of necellitye oz pervilof mans focietye is compelled to apue place. mi'ehome is dertes it is bery profytable alio in abmyts tringe the lawes of nature to put fome diffe. rence and chorfe left we judge all maner of lawes of na= lawes to be indifferetly the lawes of nature. for there be fome whiche leme to be lames of nature and pet be not, but rather be contrary to nature and to temporall or civile lames. for civil or temporal lames allo bave proceded out of the felfe nature and mere full orderned to kepe thordre of nature & the focietye of mans lyete, of whiche forte be thefe lawes. Spue and take, as the poete Deliodus reherleth, allo this lame, Tim vi repellere licet, it is laufull to put of violence with violence, and fuche lyke, whiche lawes be fpronge forthe of the naughtie affections of our nature. Fynally thefe alfo effectes oughte to be added, a quyet confcience by the keppinge of the lawe of nature. Ind an cupil conference by the breache of the lawe of nature.

Contraries. to the lawe Ofnature

Contrarges to the law of nature be thefe Co graunte that the lawe of nature before the fall of Abam was not the true knowelege of god that he createth gouerneth and conferueth all thrnges. To graunte that the lawes of nature mare be corrected bythe byffhop of Rome or other rulers without the violence and injurge of natutre. To this

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errout answereth the emperout in his infitucions where as he lapth that the lawes of nature be immutable, wherfore I anivere thus that Complee no lawes of nature can be corrected of anye man / for the pomer of them remaineth alwers in the hartes of me stable and fure . Hiso the lames of nature be inno mans handes, wherfore no man can correcte and chaunge that whiche hym felfe haue not made. But foralmocheas we le certapne lames be redielled and corrected, Rote how Therfore nowe it is to be feen from whens the correcte that redielle and correction proceded, but of the lawes bubtedly naturall lames be fo longe immu: fyzit began. sable and not to be chaunged as no baunger of the polycye and mans forietye, or corrus ption of the hole nature of of any parte her= of moueth the contrarp. for trulp bnto the conferuacyon of thefe thynges nature was create, and confequently all natural lawes Rome, bycaule the natural lame cocerning the communitye of thynges thold have hur= ted the conservacion of makinde and pubirque peace : Therfore came nature and mate one law to grue place to an other, that the focietye and felawidpp of man Golde be conferued and the greater perpli clchued. But home the lawes nowe corrected do ret apche aplin the mynde of man continually. Thaue he wed befoze. To graunte that the lawe of nature can be taken forthe of the mpndes of men oz btterly extinguphed. To whiche errous we answered befose. To

graunte that the lawe of nature hathe the Came force and effreacre in knowings god and gruyng the true worthip buto bym that it had before the fall of Abam which errous maye be confuted by the . bu. chapter to the Romanns. To graunt that the lawes of nature whiche concerne the love of men and the conferuacion of mans fellowflyp or for cictye can do as lytic in outwarde officies necessary to the conscruacyon of liet as such lawes of nature as concerne the knowclege of god and the grupng buto hym of his true woilhpp . Co graunte that we can fatiffre the law of nature concerning & knowing of god and grupnge vnto hom true worthop without the holy ghoft. Co graute that any man may trafgrelle the law of nature with: out baunger or feruple of confcience. To bil pencelptelp in naturall lawes whiche per: tepne to the nerghbour no fuche perpli of extreme necessitye as befoze is declared compellpage to the fame.

Cofthe lawe of god. Ca.rbt.

The definicion of goddes

The lawe of god in a generalite is a comandement requiring perfete obedience towards god a condemning such as performe not this perfete obedience. And lithe no man can performe the same, it is certerne that the lawe was given to this purpose that is shold leade be to the knowledge of our synne and of our weakenes whiche thringes knowen we myghte se them buto of the lawe of god. fo.lbff.

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Chapite the perfoamer of perfpte obedpence and to be made partakers of his obedience thorough farthe bnto our iustificacron.

TE 20ues of this definicyon That the lawe of god requireth perfede obedience it is open prough by many places of Moles as in Deuterompe. bi. chapiter. Chou halte love hom with the hole hert & thy hole mynde. Also in the.r.chapiter the Came Centence is redde where allo we be co= maunded to circuncyle the forefarne of our herte. Item in the boke of Jolue is red thus Jofue. 22. a And frehe pou bnto bpm, and ferue hpm in all pour herte, in all pour mynde ac. Item in Jolue. 24.6 an other place. Aow therfore feare the lorde and ferue hym with a most perfyte and true berte : So then I cal pfyte obedience which bipingeth belyde the outwarde morkes allo a colentring mynde to the law of god. Chaift in the newe teltament requpreth the fame Bath.22.1 perfpte obedience. for when he was æman ded of a doctour of lawe, what is the greatell commaundement. De answered. Chou Malt love thy load god with thy hole hert. ac. allo to this ble and purpole he enterpreteth the lawe ut the fyfte of Math. to thintent he wold thew that it is not prough to bring onely outwarde workes to the fulfpilpinge of the lawe, oneles thou bypngcft also a con= Centynge mynde. The place in Deut. ca. 17. testifyeth clerely that all those be condem= ned by the lawe, whiche performe not the perfyte obedience of the law towardes god,

Tor Moles lapth: Lurled is eucty one that Wal not abyde in all fuche thinges as is witten in the boke of the lawe. But now agarn that no man kepe the lawe onto the perfote otedience of the fame, euery ma proueth and feleth in hom felfe fufficiently/ and Chapfte Declareth it where he teacheth that his office is to fulfull the lawe / and that he came to Roma, lij. t. that intent. Saynt Paule allo Defyneth the the lawe to be the knowlege of fonne, that is, whiche accuseth, frageth the conscience, and maketh france knowen. Item he farth The lawe entred in by the mape that fynne myaht abounds. The reft of the diffinition aprereth in the thy De chapiter to the Galathyans, where the apostle expresset the ble of the law gruen to the leading onto Chailte wherfore the lawe was our scholemapster or leader unto Chapfte, to thintent that by farth we holde be justifred, and not by the morkes of the lawe.

Diuifpon of Of gods lames fome be mozal, finoe ceres montall, and fome iudiciall. gods lawe

> The cause of gods lawe is god the institutour. The publyffler and Declarer was Boles. The caufe of enadunge gods lawe was the frowardnesse of the Acraelytes which was to be chaffifed with a lawe as it were by a feholemanfter or leaver toll the communge of Chapfte. Dther occasions of the grunng of gods lame to put of Baule in the in chapiter to the Romanns by thefe

Math.5.b

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wordes, where he laythe what preferment hathe the Jue or what helped circumcilion? Surely bery moche. frift bnto them was commytted the fpeakynges of god . (that is to (ap) certapne lawes and ceremonyes buto a people certaine in whiche the promples made voon Chapite Molde be disclosed by the cleare tellimonye of god. The principall effectes of the law Paule putteth in the .uj. b.and.bij.chapiter to the Romapus as thefe Co declare Cynnes, foz by the lawe comyth Roma. 3. e the knowelege of Cynne . Also the lawe en- Roma. 5.6 tered in by the waye that Cynne myght a= 1Roma. 7.6 bounde and be encreased. But I knewe not fpnne (farthe Baule) but by the lawe for 1 had not knowen concupifcence oz luft onles the lawe had farde. Thou halt not luft. 21fo god farthe unto adam who hath thewed Bene . 50 the that thou were naked but that thou halt eaten of the tree of whiche thou were com= maunded not to eate. To accuse, to feare, to Damne the confcience . Co make the confcie ence bnaupet, doubtrnge, and incertarne, bycause it especth that it can not kepe the lawe. Ind on the contrarge parte the confcience is made guret and certapne when by theremple of Abzaham it confpdereth onely Roma, 4. the prompfle. To kepe men bnder awe tril the compag of Lhipft as wytheffeth Paule The lawe is a scholemayster buto Chapte. Gala. 5. 8 Item the lawe was gruen for the burpght: i. Wimot. I. wpleparlons. To teache the true workes that please god and with which we exercise

3.11.

1Roma. 3. a

our obedience towardes god . To be a dos drine aboute whiche and under whiche the promples of Chapft be opened, as Baule to the Bomapus declareth. for this is thende of the bole policie that was inflitute amoge the Tues. Df thele effectes fonce be onely cy= uple namely luche as monyline and intreat of repreffynge the malvee of man and Come perterne onely to the conscience as te all the reft but thefe effectes oughte not oncly to be reiete and caft bpon the Jues but they in: Dure in theps full bertue and frengthe fipll amonges all luche es haue not pet Chapite neyther the holy gholt faccordynge to this Cayng, where the (piryt of the loade is, there is libertye, I meane to be enfraunchifed and free from the lawe and tyranny of the fame Item to the erghtwyle man (laythe laynt Baule)a lame is not gruen , that is to lave to luche as haue Chaple and be bider grace lames be not made but to the buryghtwyle and difforall or difotedient I meane to fuch as vet haue not Chapft neither be ledte with the spiepte of god . for fuerly there is nowe no condemneron to luche as be planted in Chaple Jelu. Fozalmoche as Chaple hath redemed be from the curle of the law while he mas made for bs a curle. The contrarges of gods lame I myll not

bipinge forth tyll I have fynyfched all the

partes of it.

Cofmozall lattes. Ca. rbi.

f. Eimoth .r.

Roma. 8.

Gala.3.t

of mozall lawes.

fot.lite

Drall lawes be the tenne comman- 9002all las dementes whiche expounde and tel wes what clare the lawes of nature and teche they be. the workes that be pleafaunt to god.

De the fpalt parte of the diffynicyon, that 13 20batio of mozall lames be the . r . commaundementes doubteth no man. Ind foralmoch as Charft fayth that he teacheth not a doctrine frauge from the lawes and prophetes, and the lawe and prophetes require farthe and the loue of the nevabbour: Therfore & morall lawes budoubtebly doth teache work that pleafe god, for they commaunde farth and love of the nerghbour. Powe the tenne commaun= dementes may be referred and reduced holly to farth and to the loue of the neighbour. The fyaft table of Aboles fetteth forth and The fpift ta expoundeth thele lawes folowynge of na bleof Boles ture. To knowe god, to worthin god, to call on god, to ober god, to glozufre god, to be grate and loupage to god. Coknowe that god rewardth the ryghtwyle a punylheth the burrghtwple. Amonges thele lawes of nature Come concerne the inwarde worfbpp whiche is taught by the frafte commaundes ment. some concerne the outward worthen whiche is taught by the feconde commaun: dement, fome ceremonyes declared by the thyzbe commaundement. The feconde table expouneth and fetteth forth thefe lawes of nature folowpage. To prohibite iniuepe and to punplic the gyltre. To harte no ma.

the definuis

Bath.s.

The leconde

₹.iii.

To preferve the felawhyp and confunction of wedlocke. To vie though in common, To norplike the pilue. To kepe promples and covenauntes. To helpe an other, and suche ipke. Of these, the prohibition of inverges and punyshement of offences mape be referred to the simple the pilue be referred to the v. The community of thought to the roman and to norplike the pilue be referred to the community of thought and to helpe an other to the vij. To kepe covenauntes to the diff.

The institutour and maker of the mozall lawes is god. The publyscher and fetter

tozthe is Moles.

A DE mozall lawes fome partepne to god and some to the negghbour . God wolde the mozall lawes to be diffributed and put in to two tables not without a greate myfterys whiche thynge 3 haue opened in an other place. Ind albeit the forenamed effedes whiche were afcribed to goddes lawe gene= rally, do also agree to motal lawes, pet thele that folowe be more propiely annexed to mozall lawes, that is to wete. To declare expounds the lawes of nature. To teache the true workes that pleafe god. Dut of thele also the newe testament bozoweth his workes wherwith & televers excercite they? Obedience towardes god, not bicaufe Moles teacheth those workes, but bycause nature alfo hath taughte the lame, wherfore to this effecte of mozall lawes perteyne all the com-

Caules.

43 artes

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Maundementes in the newe testament concerning good maners as be in funday places of Daules culties namely Bom rin Cohel in Balath. v.ac. for lphe as the tables of Moles whiche conterne the r. commaunce: mentes do expounde and fer forth the lawes of nature: Do luche thonges as be commans Ded in the newe telfamente concernong ma: ners declare the decalogue or. r. commaunde= mentes. allo lyke as he chall moche better bnderftade the lawes of nature which hath the knowelege of the x commaundementes. To be loke wyle thail tarre better underftate the commaundanentes concerning maners in the news teframent which can referre the fame to the two tables of Poles as to there propreand original fountaines. Bowbett this dilpgently must be conspored where the Ceripture (veaketh of farthe as of the in= ward worthin of god where of the outward worthyp and where of ceremonyes. Illo where it Creaketh of the maners of lyefe.

Coflates indicyall. Ca. rbiff.

Indiciall lawes be suche as commaunde of tempozali polytyque oz ciuyle causes.

This diffenice on is certaine and appe probace on teth even by the very nature of the worde.

And temporall or civile causes pertegne to indigements.

[Also of these lawes god is the institutour Lauses.

Lommon places and letter forthe;

Partes

Ebycaule the thynges be diverle of which tudgementes be gruen and debates arple: Therfore dyneric also and lundre tudiciall lawes were in the polycye of Moles made, which divertitie of thynges shall here be put in stede of partes. Surely all the tudicyall lawes of Moles maye be reduced to these chyefe places a hedes. Thefte, murdre, hurtynge of the parentes lyke for lyke called taking, punyshmentes, chidinges, damage done, advoutrie, succession, wedlocke, lawful and bulawfull persons with whome contractes of matrymonye maye be made or not made.

Effectes.

Hailite theffect; which the indicyall lawes have in common with suche effectes as be ascepbed to the hole lawe of god they chalenge but o them proprely these. if. To be sygnes and testim onces of the procession of faythe towardes god. To refreque men from outswarde incurves and vyces. And bycause this effecte is merely polytike therfore these fectes of polytyque or civile lawes may callo hether be brought as be these. To dryue awaye incurves. To pumpshe the gritye. To conserve the publique honestic and such lyke, where we shall speake heraster in the intreatynge of humane lawes.

Cof ceremoniali lawes.

of cetemonial lames.

fo.lri.

Awes ceremoniall be luche as be order Diffinition ned concernyng ceremonyes and rytes of the churche, and fuche thynges and perfons as belonge to the performing of the rytes and ceremonyes.

This diffinition appeareth good even of Brobacion. the bery nature of the worde/ tyte is a moze generall terme and includeth that which by the worde of ceremonpe myghte be happely omitted, but where fo euer ecchafticall rytes and ceremonyes be, there fuche thrnges and perfons te requized as be necessary to there: cution of the lame.

Thinkitutour and maker of thele is god. Laufes

and Moples the publiffer.

The varietie and fundapnes of ceremo: Partes. niall lawes hall ferue in ftebe of the partes. for ceremoniall lawes mave be referred to thefe thrnges enfurng, that is to wete, to the temple to lacrifyces to the garmentes of the preeftes, to expiacyons, to confectacyons of preeftes, to eatynge, to holydayes, to bowes and the mood parte of thefe thynges may be reduced to the judaicall preefthode. Pow of thefe thinges chieffy treateth the third boke of Morles called Leuiticus.

T The effectes of ceremonial lawes be, that Efectes they were figures and types of the fpiritual preethode of Chapite, as the epplite to the Chaues right excellently Declareth namely in the.ir. and. r.chapiters, where it is writen

beeds. 10.8 The lawe whiche hathe but the hadowe of good thynges to come, and not the thynges in they owne fallyon can never make the commers therbuto perfyte with facrifyces whiche they offre euery pere continually. ec. allo to be lignes and teftimomes of the pios .nam fellon of fapth towardes god. Thele effett proprely belonge unto ceremonial lames. bely be those that they have in comon with the hole lawe of god.

> Contrarpes to the hole lame of goo.

Seuetians.

Dierome.

Lotraries to C Contrarpes to the hole lawes of god be the hole lame thefe. To delpple of reied with the Breion: Archontikes, tickes the lawe of olde testament . Co renounce and betterly damne the law with the Seuerians. Co lage the lame pertagne nos shying to chaiften men fo that amonges them no ble ne profite is ot it. In whiche opinion fome men do hewe that also farut Bierome welnere was. To lare that by the lawe of god the naturall weakenes that is to lave concupilcece is not damned. To graunt that me can fatiffye the law of god by our owne outwarde workes. Allo by our owne inwarde indeuour of well althoughe our concupifcence or luft te repugnaunt. To Cap the workes of the lawe please god wout Chapit and the boly ghoft. To fap after the receipte of Chapit man can fo fatilifpe the lame that he is able to allege e pleade agaynfic the yze of god his owne fullice gotten by his owne propre workes. To laye the gentiles were

of ceremonyall lames.

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Pot.lra.

fuffifped by the lame of nature, the fathers by the lawe of. Woles and we be unhifred by the lawe of the golvell . Co lave that the perfecte fultyllpnge of the lawe bato iuftifi= cacpon before god hathe euer pertapned to be of benein our powers of pet pertagne to. be or is in our powers. This errour is a= gaynfte the office of Chapft whiche witnelfeth that his offpce is to fulfpll the law who Math. 5 b.c. in dede fulfplled the bttermooft popute of the true epghtwyines, foralmoche as he broughte both the outwarde morkes and alfo a confentuage munte to the lawe as the prophete Glace openly teacheth in the . lin. @faie. 53.c chapiter fapinge that he commutted no mpc= kednes nepther was there any gple in his mouthe. To lape the lawes of god be coan= feiles gyuen onely to the perfecte persons. But this is a perplous errour whiche teatheth that god chaungeth his eternall well for our inframitpe. Thou therfore whiche feleft that thou canfte not fulfyll the lame, runne to hom that can. Menther is the lawe therfore gruen that thou mightelt be able to kepe it. To graunt that the law outwardly kepte tustifpeth before god. To lave bely de the workes of the morall lawes there maye pet better te oræpned and be all redy ordep= ned whiche do pleafe god. To fave there be many workes omptted in the mozall lawes whiche the pope hat's supplied. To fave the Therrout ef mozall lawes be not sufficient to therercyle papistes. of good workes and to the tellifycacyon of

farth before god. To lave the morall lawes at lefte mave Do tuftifpe a Lipften man before god alhtough neither the indicial lames noz the ceremoniall lawes can bo the fame. To whiche errour I answere that the morall lawes holde in dede juftifpe the Chapfen man pf it wete in our mwere perfectely to fulfpli the fame. To fay the mozali lawes bynde be bicaufe Boles byd publyfthe and promulgate them and not bycause nature bathe taught them befoze Poles. Cobe: nye that all fuche thynges as be commaun: ded in the newe testament concernynge the true worthyp of god and maners of lyefe maye be well referred to the decalogye of Moles conternyng the.r.comaundementes. To birnge agarne the indicrall lawes of AHoles and to bynde the Chriften men to the fame as nowe of late certern heretrkes haue gone aboute namely Monetarius Diperius and the Inabaptiftes. To reiede ral thely fuche indicyall lawes as confent with the lame of nature. Suche lames to abzo: gate and byfanull is to bo infurpe and force agaynite nature and to chalenge to be free from nature. So certapne men at this daye under the pretence of libertye do aftempte and go aboute to bugarnplibe nature of the indiryall lawes and to garnyffhe or rather beforle and contampnate her with wreked= nes. To graunte the teremonpall lawes in the olde testament justifred before god bp= caufe they conteyned buder them facrifices

Monetarius Piperius Inabaptifi of humane lawes.

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for fonnes. To graunte that albeit in the newe teltamente the lacrifyces of Moles te no longer in they, force and frengthe, pet that the newe teltamente hathe newe lacri = The erroue frees for frames institute and orderned of of them that Chapft hom lelfe, that is to wete that in the make & malmalle Chapite holde be lacrifyced . To lave le a lecrifyce. Chapften men be not free from all the cere: monvall lawes whiche errous mave be thus confuted, Chapiten men multe nelbes be free from all ceremonvall lawes bicaufe the Judaycall ceremonies agree not with the lawe of nature also bicause in the newe testament facrityces made of beeftes be no longer in Grength and force ne the other ceremonyes of Moles lawe but the spirytuall workes of the harte and affections revurged by the holy gholt in the harte. Furthermoze the kyngdome of Chapfte is without all maner, Luce.17.8 of observacron.

Of humane lawes. Cap. rr.

The treatie of lames by due order I requi reth that I holde fpeake alfo hire of mans lawes, though it were for, none other thyng, but bycaufe I haue mad e mencon of them in the division of lame im a generaltic.

I Mannes lawes therfore be of mihich the Diffpnicyon. authours and makers be papaces , oz other inferpour magifrates, orderned to the conferuacyon of peace, and of the publyque ho= nestre in the most be.

Proue.

This diffinition appereth true by the bery nature of the worde, and I added the inferiour magistrate, itelf a man thole thinks that humane lawes made of suche benot of

force and frength.

Lagie.

Roma. 15. a

C.

Ciceto.

The causes and the authours of mannes lawes be (as I lapd) the fuperiour and inferpour magiftrates: as emperours, tynges, pipaces, common welth citres. ac. But for: almothe as men be here offended and gres ued, then bringe that they ought not to keve thefe lawes breaufe they be but the ordinalis ces of men : Therfore we mult haue refped to the pricipal cause of the magistrate which is god as wytnefeth Baule, Go that god whiche hathe infitute and caderned the tulers to be his minifters and vicars, doth allo confequently alowe they, lawes: Therfore at were not greatly ample ne unprofytable to make god hym felf in maner the cause and authoz of humane lawes, whiche lawes god do publiffine and promulgate by them, as by his inftrumentes and meanes. Licero in his lecoride boke De legibus, makeih the lames of na ture causes of humane lawes, where he Capthe: Nate autem bidentur primum bus mane leges e legibus nature. Chat is, mens lames feme fraft to have ipzonge out of the lawes of nature. wherfore mennes lawes be to farforth honelt and good es they be either to the confernacion of to the declaracion of the natural lawes/but if they be repugnant to the lawe of nature, forthwith they are to

be indged buhoneft and tyzannyeall, and as garne they be wreked and bugodly, of they

be agapuft gods lawc.

E

A Bennes lawes be diuided in to ciuple oz Bartes tempozall lames, & in to eccleftaftical lames whiche heretofoze haue ben called vontifi= ciali lames. I call ecclefiafticall lames, fuche ordinaunces as concerne the honelt ceremo= aves a rytes in the congregacyon. Bilo fuche as concerne primilegies reuenues and fra pendes of the ministres of the churche, and fuche lyke, whiche lawes to longe as they be not repugnaunt to chailtianitie and gods mozde are to be observed, and kept not only bycaule luche lawes and ordinaunces are in effet ciuple lawes and necessary to the right instituticyon of a publyque weale, but also bycaufe gods worde comaunteth be to nous epffe the ministres of the churche , and that all thrnge be done in the churche Cempngly. and in order.

The fame effectes and officies that be ap . Effectes. poputed to rulers mave be affigued alfo to theps lawes, for the ruler oughte to exercple his offee, to judge, and defende, accordynge to the lawes. Dow the officees or effectes of humane lawes by the worde of god be thele Co defende the gritics, to punpline the gpl= tre, to divue aware iniurpes. Corenenge iniurpes done to the subjectes. These offy= ces thapolle bothe affigne to the rulets/and alfo Caput Deter in his fyzite eppfile cap.ti. Roma.13.0 Item, to conferue the publique honely. Co

de legibus.

colerue aud maynteyn a guyet and peacible Cicero lib . 3. comon welth. Foz as Licero tellifpeth, fuche is the efficacyc and frengthe of the lames. that without them nepther any house, neps ther citye nepther nacion can flande neither the hole nature of thonges, noz the worldeit Telfe. Item to beclare a expounde the lames of nature , to cortecte brees , to commende bertues.

Contraryes

Jobfins.f

The cotrarpes to humane lames be thefe Co far mennes laws be not convenient and mete for chapften men to ble. Co affrime that the golpell taketh away humane lames and polityque ordinauces, where as the golvell is a spirituall kyngdome, as wytneseth Chaple Covenge, mp kyngdome is not of this worlde. To beny that humane lawes made of any inferiour magistrate are to be kepte. To deny that mennes lawes be biolent and trannicall, when they be repugnaunt to na: fure, and wyched and bugodly, when they be contrary to the lawe of god. To ceny that ecclefiafricall lawes concernynge honeft ces remonies, Appendes and lyurnges of the mis nifters of the churche, and fuche lyke arcto be kepte, who so ever made them so that the fame be admytted and ratifyed by the kying and hed rulers. To denne that theffetes of humane lawes mape be taken forth of fcripture as muche as pertarneth to the offree of the rulers. To forbydde with the Ina: baptiff the ble of excercife of humane lawes bnto Chapften men. To condemne with the

Enabaptifis

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Capbe Anabaptiftes all politique lames and ordinaunces of man, and in they? place to Subfitute and orderne the temporall lames of Moles. Co affizme that that tempozall lames touche not the confetence contrarie to the docterne of Paule whiche laythe, we oughte to obey not onely for feare of ben: 1Roma.13.b geaunce but also bycause of conscience . Yea the workes of the polytrque lyefe and he= pringes of mens lawes be goode workes in the godly plons and a true worthyp of god. for by the fame and all one comaundemet we obey the rulers and kepe they; lawes. for the felfe lame god whiche hathe bidten vs to give honour buto the rulers hath com. maunded bs allo to kepe they; lawes.

25年9日日本

EDf the golpell. Cap. rrf.

De golvell is a preachinge of reven- Diffinicion taunce and of forgeuenes of Connes in L Chapites name.

TEhis diffinicyon is made of the partes of Probacion the golpell and appeareth by the wordes of Chapft where after his refurrection he fapo to his disciples. Thus it is warten and thus it behoued Chapit to luffre and to rife again Luc. 42.9 from beth the.uj.day, and that repentaunce and remission of spines sholde be preached in his name amonges all nacrons. ec. Chipf is the personne for whose sake reventaunce is preached a for whom forgenenes of lyfies chaunceth.

The cause of the gospell distoled is the Laule,

Cohe.z.

Roma.I.A

Bene.y. Benc. 12.17. and 22. The meane

The illumi: mato; to the= Golpell. Thoccasion

mercye of god by whiche god prompled the glad tydynges to mankynde concernynge Chapite. This caufe thapolite other whres calleth the acceptable pleature of god others whyles grace. The promple allo mape be the caule of & gofpel according to the aring of Daule, put avarte to preache the goipell of god whiche he prompled afore.ac. Dithee onto belonge allo fuche places of icripture as cotenne the promple of the golpell which fylle was made to adam and afterwarde to Abzaham and fo by lytle and letle oftens tymes afterward to the holy fathers. Chail is the meane of perion in whomegod hathe prompled the go pell to makpnde, and in whome it was fyalte reucied and Difclofeb at the tyme amounted that god had let with hom felfe and Determoned that thosoughe hym in hym and for hym Cholde be offered to al that beleue forgruenes of france which is the veryceffede of the golpell. The help gholf lyghteneth to the golpell whiche was prompled in Charle e nome opened . Rome mane nature omzelled with frane and beth for the fall of adam was the occasion of the of the pmile. golpell fyzite prompled and after warte dils closed. This occasion is opened in the.iif. chapiter of Genelis, where even in the very Connes the gospell is prompled to abam.

The partes There be . if . partes of the golpell repenof the golpel. taunce and remutiyon of fynnes, remyllyon Auc.24,8 of france is the propre parte of the golpell

perntaunce the meane and entraunce to re= millyon. for in repentaunce is knoweleged the ipnne which knowen the fpnner is ocea. fioned to flee to Chapit as to a philicpon toz whome Cynnes be forgyuen. Ind tor this caule Chapit begrnneth his preaching with prouokyng men to repentauuce asit is red m Mathem . from that tyme Jelus began Math.4. to preahe and lape repent pe, the hyngdome of heuen is at hand. Bilo in Marke, The Mar.2. tyme is fulfylled and the hyngbome of god is at hand repent pe and beleue the gofpell. Borthatitis the propreoffice of Chapite to preache repentaunce but he repeteth the doz appne of Johan concernynge penaunce to thentent he might confyrme the came and alfo that we might know that by the knows legyng of our fpnnes whiche in remntaunce both chaunce we have intraunce and accelle to Chapfte.

T Cheffedes of the gofpell be taken comon= Theffertes of Ip out of the partes and thonges incident to the goipell. the gospell, which folow remission of spunes as the propre effecte of the golpell, whiche be thefe. To preache repentaunce. This effecte is certarne of theremple of Chapite whiche began his preaching with repetaunce. 2160 of theremple of John Baptylt the mellenger and runner befoze. This effect allo mult necestarily go before, bicaufe without prea= change of repentaunce, there is no occaspon to come to remisson of spines / for repen= tounce is in maner the taule of fagth, as here

B.11.

after fall be beclared, which obterneth for apuenes. Item to preache remillion of fpfice in Luzpit/for the promple of the golpel mas made in Chipft and Discioled in Chipft / fos

thobtepapage of remplicon of lynnes.

Tallo theie effectes: To preache iuftificas coon in Chapite/ and that our reconciliacion with god the father is in Chrift. Co preache that we be ryght wyle and wel taken of god the father for Chapftes lake. To vzeache the apupage of the holp gholte, and of the euer: taltynge lpfe in Chapite. Co teache that the confcience is in reit & qupet through Chapft, as wytneleth Paule : we have peace to: mardes god, by our lorde Jelu Chapfte. Co teache that we pleafe god for no workes or merytes of our owne, but onely for Chapit. And this is the beep true libertye of the gol: pell, to knowe that we be reconciled a made at one with god through Chryst, althoughe me latilfre not the lame. Drther pertayne the places of the feripture whiche be concernonge the promple of the newe couenaunte oz teltament as Dierem. 31. Ezechiel. 35.4c. To teache the true worthip of god true faith and feare whiche worthyp was almofte out of vie and loft by reason of the humane and pharifapcall conftitucions, as the prophetes euerp where complanne.

T Thele effectes be bnpuerfall and franke euen as the golpell is a franke promple and bnuerfall. But that theffedes of the golpell chaunce not to all men is bycaufe all men be-

Roma.s.

The true ly= bertie of the gospell.

of the golpell.

follroff.

tene not : Forfarthe is the meane wherby theffectes of the golpell be purchaled.

Contrarpes to the golpell te thele. To al. Contrarles tyamethat the promps of the golpell to vers to the golpell ticuler whiche errour is reproued by many places of fcripture as Bath.ri. .L Einoth 4. To Cape the golpell was knowne to nas ture, Egapufte whiche erebur Baule alone te lufficpent beclarpinge that is washpode and at lafte reueled and opened from god aboue. Coafferme that the fathers in the Ephe.2. 2.3. olde testament had an other gospell promps led than we have nowe, which creour mape partely be confuted by the place of Daule i. Corinth .r. where he farth that all the fa= there dranke of the frientuall rocke and the socke was Chapite. If therfore the fathers dranke of Chapite, ergo they had also the golpell knowen by the fpirpte, in whiche Chapite was prompled. Cocontende that the gentyles had the lawe of nature in ftede of the gospell, the Jues the lawe of Ahops les, and we Charften men the golpell of Chapite, but this erroure is open, fpthe bp the tellymonyes of Ceripture it is eupdent that there bath ben alwayes one e the fame golpell from the begynnynge to which who to euer haue gruen creopte and farthe haue ben laued . Co affrime that the golpell do promple forgyuenes of fpnnes bnto luche alfo as doubte. To fave the gospell bothe promple forg yuenes of lynnes , cobiconally

B.iti.

for levell

of it be purchased with workes. To savethe colvell prompleth remplipon of fpunes to pole persons whiche without any true mos coon of monde and without farthe take it. La do die Cograunt that any man can beleuc the gol well without the callynge and lyghtenringe of the holy ghoft. Co benye the gospell to be a franke promple. Competheffetes of the nofpell frely to chaunce without the are or respecte of workes. To lave theffectes of the cofpell to chaunce partely by faythe partely by our weakes. Co lave the promps of the golpell mult be mealured by predeltinacion and not of it felfe. To breme that the go wil is onely preached by the spiryte in the hert and that there nebe not any outward preas elipinge and minpftracpon of the worde contrapp to the doctrme of thapolite. Co fave theffectes of the golpell do chaunce without faythe. To preache one parte of the golpell without the other as repentaunce without zemision of Counes, 02 on the contrary parte rempffpon of fpnnes without repentaunce. To make men pole a careles by ouermoche preachinge of remplion of finnes not once touching reventaunce the other parte of the gofpell Co graunt that without preaching of repentaunce, the gospell mave be enghily recepued. Co affpame that forgyuenes of Connes is had without penaunce, 3 call pes naunce the true fearynge or broofing of the confciece and the acknowleaping of frines for the colcience benng thus made affraid

Rom.10.D

The true diffinicion of penaunce

Broken wwne to the grounde by the knows lege of fynnes taketh fyste an accaspon to Drawe nere unto Chapite by fapthe and to recepue at his handes remplipon of francs. Irem to laye the golpell for this caule preas theth penaunce that remplyon of fynnes holde be gruen for our workes fake or for our owne worthynes . This errour I haue Debated and refuted in the handlynge of the partes of the gofpell.

Coffayth Ca.rig.

Apth is an affured truft vpon the pro- Diffinicies mples of Chapite, inclifpenge all fuche of tapthe. perfons before god by his acceptaunce as have this farth certern a ondoubted. TIn the epiltle to the Ebrues, fapth is laid 1820ue. to be an affurance of thinges whiche are ho= meby. 11.0 ped for, that is to lave, a most certern knows lege without doubtynge. Ind this most cer= tayne knowlege Baule expresseth in 3bra: ham & mooft lyuely termes, faying : whiche Abraham contrary to hope byleued in hope, Moma.4.3 that he fold be the father of many nacions, acceptoping to that whiche was fpoken. So Gall thy lebe be. And he fannted not in the farthe, not pet confrdered his owne bodye whiche was nowe deed, cuen whan he was almooft an hundreth pere olde, nepther pet that Sara his wyfe was pak chpldebering pet he fraggered not at the prompe of god through bubeleue, but was made fronde in

the farth, and gave honour to god, fully atfured that what he had prompled, that he was hable to make good/ and therfore mas it reckened to hom for eightwilnes. Hyther= unto we have reherled the wordes of Baul How that faytheis a trufte or confydence bpon the promples of Chapft is declared by an other worde of the land texte in thepifile to the Ebaucs, where as it is called a certentpe of thyinges whiche are not lene. Alto in the exemple before remembred of 3 braham where Daule Card that he Craggered not, ne wanered at the promple of god: me fe manifeltly that the promple is the pro pre obiecte or mater wher byon farth worketh, Christ is the person for whom the promple was made, accordynge to this lavenge In the lede all nacions thall be bleffed. This lede was Chrift as witnelleth Baule. Row of theffece and workpuge of farth whiche is that it iuftifieth, we te certified by Baule, who concludeth layeng: Arbitramur igitue fide iuftificari homine ablo operibus legis. Chat is to lave. Therfore we judge that a man is inflifped by fayth without the wozkes of the law. Item, in the. s.chap. he layth. Bycanie therfoze we are inflifted by farth, we are at peace with god, through our lorde Jelu Chapit, by whom we have a bayinging in through fayth buto this grace, wherin we frante. I added befoze god bicante I wolde Ceperate the ciuple tultyce from the tultice of the golpell. Allo I added (by acceptaunce)

Debreiti.a

Boma.4.d

findings.

Gene.12.8 Gala.c

Roma.3.d

Roma.s.a

of farthei

Co.lriz.

that is to fage, by imputacyon, or imputa- we be fufffi spuelp, bycaule I molde take awaye the opi ed by impunion of our owne mergee or worke. For not tació or gods accordinge to our mervte or workes faythe acceptaunce suftifpeth, but accordyinge to grace by accep= taunce of imputacion/ for as Paule laythe. Cohom that worketh is the rewarde not Roma.4.4 rechened of fauour, but of duety, but to hym that worketh not but byleueth on hym that infifreth the bigodly, is his farth counted for rightmylnes. By these wordes thapoltle putteth as contrarpes togyther meryte and imputacion. Allo in the exemple of Abraham Gene. 15.6 the fcripture faythe. Abjaham byleued god, Roma.4.a and it was counted buto hym for rightwylnes. Allo Dauid in his plalme layth. Blelled plal. 31.8 is that man to whome god thall not impute fpnne . Truelp we haue here an exemple in Abzaham of a fure and budoubted farthe. whiche is the father of all that byleue, that by theremple of hom we myght be justitved by fayth.

The causes of fayth be the holy gost, and The causes the worde. for holy ghoft by a meane that of faythe is generall and appoprited of god, moueth the hertes, neyther dothe he grue farth but by the worde, accordynge to the lavenge of Paule. Fayth is of hearynge, and hearynge Roma. 10.0 by the work of gad. furthermoze the caufe also of farthe, is the holy gholt, for farthe is his gyete, as affirmeth laynt Paule. Blo re- r cozinth.r. pentaunce in maner is a caufe of fapth, oz at leeft a greate occaspon. forby repentaunte

C.A. COME

the spane is knowen / now the knowlege of spane both ministre an occasion to hake but to Liptle, whiche so sone as he is caught by farthe forgrueth synnes, but bycause rependance is a part of the worde or gospel, there fore this cause is copressed under the worde nepther shall we neve to scuer it from the worde.

Partes

D. A. Best B

ACTURES.

I farthe of whiche we weake here is not clouen in to partes. For it is one certapne mocion of mynde haupng a ftedfalt epe bpo the promples of Chapite and affentpage to hom. But foralmorhe as the Ceripture Difcers neth the tene and lyuely fapth from the fape ned and deed farthe, therfore farthe mare be after a maner biuided in to the true faith a fagned fagth, not that fagth which is true and juftifpeth can be fayned or det but that we myght knowe that the dede and farned Earthe is buppofytable buto tultitycacyon and differeth nothinge in Dede from an opis mion . The true farth from the farned is bis freened of Baule, the quycke and lyuynge farthe is diupped from the dede and buefs fectuall fapthe of farnt James in his epiftle But as touchynge to that dinifpon of farth whiche the schole men buto this daye haue folowed I well fpeake herafter.

2 timoth 1.b

Jacob.2.0

Theffectes of workes of Earths.

One and the principall effecte of farthe is inflifreaction of which all the refte depete and procede. This effecte is conframed by

tte bp

th Es

20

18

many places of iceiveure and allo by funder exemples, as by the textes of Baule before remembred where he lapth. we undether: fare that man to tultified by farthe, Item, Bultifped ther fore by fayth we are at peace Roma 4.3 with god. st. 3ifo the pphete Abacult faith, iRoma. 5.4 Che epghewple man thati tyue by fapth. 3bacuc 2.4 Item to the Galath. Baule wipteth . Che Gala.3.0 lawe was our scholemapfter bato Chapfte that we myght be inftifped by layth. Erem: ples proupnge the fame be thefe, Abraham Bene.15.6 beleued god and it was counted bato upm 180ma.4.4 for reght wifnes, Chapite fapde to the fpn: Full woman. Thy farth hath laued the. 3160 Math.9.c to the blyndeman be faid, loke by thy farth Bath.9.8 hathe fauco the.

Tallo thefe effectes be of faythe. Co make the confcience gupet, accordinge to the teltimony of Baule, Juftifped theefore by faith Boma. J.a we are at peace with god through our lorde Jein Chuft. To afcerteyn vs that we pleafe god, for without farthe it is impostrble to pleace god . Co make be certapne of gods promple. Co make be fare of euerlastynge lpefe. for he that beleueth in the fonne hath Johan. L lpfe euerlaftpnge. Co be a meane wherby 30.15.b hertes be purifped . Co make ba the fonnes of god. for pe be all the fonnes of god (fapty Gala.3.) Daule by the faith which is in Chaple Jelu To make that our fpunes be not imputed Unto be, accordynge to the plalme, bleffed is plal-31.4 the man to whome god thall not accompte finne. To faue the belevers that they be not

d Washing

Claic.18.b

Roma.10.6

plal.9.

30.11.5

2 Beg.17.

d.or.amon

allamed, accordyinge to the (criptute ; mba to ence wieueth in hom thall not be athamed Co gendre in be a callynge boon Chapfte. for how (favth thapolite) thall they call on him whom they beleue not. To worke in be hope and loue to warbes god accordynge to the wordes of the prophete, let al them home in the . whiche have knowne the name. e c. But the knowelege of god is onelp by faith. To birnge to paffe that all thrnges mare be pollible buto be as Chaple hom felfe res corteth lavinge, Baue confrbence in god, bes rply I fave buto you who to ever hall fave buto this mountaynetake awaye the felfe and caft thy felfe in to the fee and thall not mauer in his harte but thall beleue thole thonges whiche he farth thall come to paffe, what lo euer he laythe hall be tone to hym. Thus the farthe of Exechias gote a ryght goodly vidozy agaynfte the Myzians. By farthe Dauid aduentured bpon Goliath & Reme hom . 28v farthe the chriderne of 36: rael beleued god, and Wharao was brows ned in the ice. To worke in the faythful cons fellion. To worke true gyuynge of thankes to god, when we be afcertayned by faythe that god is mercyfull buto be and that our workes do please hom. Theffedes also of faythe be all good workes as frutes of cha: ritpe whiche that they please god our fapth affureth bs after it knoweth & god is mercis full. Ind thefe effectes be called tellymonies of farth by which the beleuers are knowne

that the mosde is not the caufe of fanth but But that there map be a difference beimen the true workers that worke by farthe and hppocrptes whiche pretende the fame fepnedly, we ought to mage by the word which declareth epther of them. A hepe of good mornes as frutes or effectes of farthe the apoftie rekeneth by IRo. rij. and Galath.b.

III

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3

c. 1.

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E

Contrarpes to farth bethele: Co graunt Contraries that farth is only a knowlege of the history of Chapite, howe he mas concepued, borne, crucifped, and dped. To Cap (cripture requi= ecth fayth, that is a qualite i bs, and not that conspoereth onely the promptes of Chapite. Co fay the wycked have all one fayth with the godly, which errour is no errour pf faith after the Cholemen, te but a knowlege of the Scholemen. historpe of Chust. To affirme that farth is a principle or a caule, brynging with it other pertues, for whiche bertues we be pronoun= ced ryghtwyle. To dupde fapthe with the The schole fcholemen in to fapth tozmed, acquipzed, and men beuide infunded, to that the wycked gentyles haue farthe in to formed farth althoughe they lacke the wor tarth formes kes of charite, and that the infunded farthe ta, acquifita. Dothe not tultifpe, oneles it be formed with aud intulam. charite. So at laft, that the acquiped fapthe fuffifeth to iuftification. To graunt that the caule of farth is our loue, whiche errour co= meth of & the cautes of farth te not knowen whiche be the holy ghoft, the worde and re= pentaunce. To hold with the Anabaptelles Anabaptill?

Chionites

only the holy ghoff, contrary to Paules laps enge. farth is of hearynge, hearynge by the worde of god. To fay with the Debionnies that the farth in periecucion ought to be be= ared and kepte in the herte. To lave farthe is but an opinion whiche bare not approche to god by callyng byon, or which waucretth To benye that farth may be encrealed, cons trarpe to the parable of the multarde feede. and many other exemples of fcripture. Eo call that a true farth, whiche good workes mnot folow as witneffes of & fame. To fage faith instificth not alone, but by the helpe of workes, or that farthe principally and the workes fecondaryly do juftify. This errous is luffperently taken and confuted by the wordes of Daule, whiche be, without wors kes, frelp. ec. To bolde that farth pertarne to the knowlege of Charle, and the workes of charite to inftificacyon. To far farth can not iuftifie, bicaule faith is in the bniceftanbynge, and suffyce in the wyll. The folucion of this errour hageth of the manyfolde ligni Ecacion of this worde fapthe, whiche taken only for a knowlege is a qualite: But when it is taken for an affente of the prompte of Chrift, fo is it not a qualite but a relacion. et. To graunt that our good workes be acceps ted of god of themlelfes, and not for farthes Cake.

Ta brefe treatyle of fayth, taken forthe of the fathers and approved bodours.

Polisso.

Which conferme the aforefayo Doctrone of taythe.

The diffinicion.

E

Apth, lagth lagnt Augustyn, is to thynke Aug.de fice with an affent luche thinges as perceyn laor. to the chapften relpgion. Dere thou feelt that unto farth not only & anowlege of the hilto= eve is requipted, but an affent. Rowe to the thapften relpgyon, perteyn cheffy the promis Ces of Chapit, which bpleued, make the chatfen reipgyon. The fame fagnt Auguftyn al- Auguft.fup Co faythe, what is faythe but to beleuc that Johem thou feelt not . But the promples of Lhaplt be fuche thynges as be not fene but conceps ued by farthe. Allo in his boke de fide ad Detrum. Farth, Capth he, is the begynnyng of mans faluacyon without whiche no man can come to the nombre of the chyldren of god , without whiche also all the labour of man is bayne. Lo this place openly teltifith of what farthe Augustyn Speaketh, of that no doubte whiche maketh be the chyldren of god, and that is, whiche concepueth the promples of Chapit, and is affured to pleate god for Chapit . If Auftyne had ment onelp of a knowelege it hold folow that all fuche were forthwith the childre of god as know the hystory of Charst although they be led & with no inwarde moryon of mynde.

Theffedes of farth by bodours. Bug.quet. Thugust. where a fedfalt tapthe is not .24.

there can be no epghtwplnes. for theright

wy e lyueth by fapth.

Talfo he farth, There is no riches, no treas fure no lubitaunce of this worlde greater. than is the catholyque farth, whiche faueth fonful men, loghteneth the blonte.ge.

Talfo in his boke de natura e afa he faith. If Chapite dved not frelp, Ergo all man kynde can not be indifyed and redemed fro the moofte tufte pre of god . Alfo in an other place, farthe is the fyzite thynge that make the foule fubiete to god , afterwarde it aps ueth preceptes of lyupage whiche kepte our hope to confyrmed, charite noury fibed, and that thynge begynneth to Chyne whiche before onely was beleued.

Thavnt Imbrole, D fayth more pletuous and ryche then all treasures, moze fronge

more faurnge than all phylicyons.

Theploftome allo latth, farth is a lame. for as a lamp lyghteneth the house, so farth the Cowle.

T Laufes of farth by fathers. The scholemen make charite the tause of farthe, but the doctours and fathers of the churche be agapult it. for fapnt Augustyne wirteth with open wordes, that farth muft go befoze charite. Allo Gzegozy laith. Dnles fapth be frift had, we can in no wple attern to the fpirituall love / for charite goeth not befoze farthe, but farthe befoze chartte. Ao man can loue the thing that he byleueth not,

be lyhewyle as he can not hope,

Ambros. de birginitate.

Thay folt. Sup Math.

Buguff. de agone.ca.i.

Greg. opon Ezechtel.

of iustifpeacyon.

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fot.leriff.

TEhe mooft auncient fathers be all agreed The partes that faythe is one certapne mocpon whiche of fayth by loketh bpon the promples of Chapfte, and Doctours. affenteth to the fame. It is but a dzeme and a thonge forged of scolemen to divide fapth in fidem formatam infulam et acquilitam, with they wycked opinyons whiche they hauc added to the fame.

TDf iuftifycacyon. Cap. rriff.

Willifpedepon is a free imputacyon of re= mpffpon of frnnes in Chapte whiche is purchased by farthe to the possessinge or recepupage of everlaltyngelyefe.

The fyzite parte of the diffinicyon is cer Profe of this tapne, and proued by the thyrdc and fourth Diffingcion. thapiter to the Romanns where the apostle lapeth, But now without the law the right= wplnes of god is manyfelt. Item they be iu= Aifped frely by his grace.ac. The inhere= taune is thertoze gruen by farth that it may be of grace. Item a rewarde is not imputed of favour but of dutre. & c. Ephelians .ii. re be faued by grace through farth. Rowe the imputacyon is free bycaule it is accompted of fauour and not of outpe ,lpke as Dauid declareth the bleffednes of man, onto whom Roma. god afcribeth enghtoulnes Bout deces. The addycyon of remilipon of fpnnes declareth what is ment by iultification, that in to wit remilipon of lynnes. Rowe Chapiteis the person for whome suche as beleue are releas

fed of they frames. Farthe is the meane wherby to purchale infifreacyon or foray: uenes of lynnes bycaufe faythe agreeth to the promples of Christ according to Baules Roma.s. d layinge, we tudge therfore that a man is iu-Gifved by farth. Euerlaftong lyfe is a thing thepdent to juftifycacpon whiche necessatily foloweth the sullyfred accordinge to this terte. De that beleueth on hym hath cuerla-Angelpfe. Alfo this. Is thou halt gruen 3hoū. 17. a hom power of cuery flethe, that buto lo ma= upe as thou halt gruen hym he maye grue euerialtyngelyfe.

Cauleg

The causes of infificacion to, bere allowaunce or imputacion through the merere & fauour of god, and farthe the obterner of mercpe . Thele caules are bery fapzely lene and beholden in the exemple of Abraham that was iultifyed unto whome fora moche as he gave credit to the mercy, ryght wpfnes was accompted. Thele causes thapostle Koma. 4. b layeth as cotrarpes agapufte dutpe, reward and merpte whiche thonges the Scholemen dicame to be the causes of infifreacron.

Zugust. de natura et gra cia.

Agapufte whome and agapufte they prececelloure the Belagians farnt Augustine Difputeth bery harpely proupage with many argumentes that grace is not gruen for our merytes. Doubteles faythe is the cause of justifycacyon not bycause it is a qualitycoz worke in be, but bycaule it recepueth the mercrepzompled of Chapfle.

O

MInkifycacyon wherof we treate here, is Ropartes of not divided in to partes. for we frake here Juftifració. of inflifpracyon that is of valour before god and that Canbeth in remillyon of Cynnes in the confcience. The juffice of the law apper= tenneth to an other place whiche onely fer: ued in the polycye of Boles. Milo the iuffice of reason perterneth not to this place which is wroughte of reason by the fulfyllynge of honest workes.

The propre effectes of iultificacion be re. Effectes oz miffion of fpfies, for herebnto we te inftified workes of in that we myght recepue remilipon of lynnes'. fifpeacion, Mio tranquilite or peace of colcience bicaufe of the release of lynnes. for beyng willifyed by fayth, we are at mace with god. allo to be Roma. 5. a fure we please god, and that we be the childien of god. Co know that the holy aboft is apuen bs. To know we have and hall have eucriaftyng lyfe. To be certeynly perfuaded that god regardeth bs. Thefe and femblable effectes or workes of instiffcacpon ap= pere openly in the Romayns. For yf we have peace when we be untifped by farthe through our lorde Iclus Chapft we can not be but certeinly persward that we have god our mercyful and good lozde/that we pleafe god/ that we be the sonnes of god/ that god careth for be, not only in tyme of welth but alfo in our very trouble andafflydion. Ind therfore it foloweth in the fame chapiter we rejoyce in hope of the glozy of god. Reyther Roma.s.a 业、11,

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do we fo onely but also we glosve in tribus tation. for we knowe that tribulation beins geth pacience, pacièce tapall, tryall baingeth hope, and hope maketh not alhamed, that is to lave is not confounded or doubteth, bicaute the love of god is thede abroate in our hartes by the holy ghoft whiche is given bas to bs. 4 c. Item alptle after but god letteth forthe his love that he hath to be foralmoch as whyle we were vet frnners Charft died for be, moche more then now fith we are tu-Rified i his blow, we halbe laued fro wrath through hom for if when we were fonners we were made at one & god by the dethe of his fon, moche moze now when we be made at one we hal be plerued by his lyfe. finals ly it is not the lowell effecte of juftifpcacpon to worke well. For we be justifped to do good workes, as wytneffeth Paule to the Ephelians layinge, By grace are ye made fafe thoroughe faythe and that not of your Celfes, for it is the gofte of god and commeth not of workes, leeft any man Golde boalte hym felfe. for we be his workemanshpp created in Chapite Jelu vnto good workes. Unmubtedly it were very pfitable to brine this effecte ful ofte in to the eares of the beas eers of gods worde, leeft thep be made pole and careles, not declarynge with any good morkes that they be tuftifped. Eruly out good workes please god bicause they be wine of the iuftifped whiche concepue Chapite by farthe, whiche Charle onely reconcrieth ve

Ephe.2.b

of inftifpracyon. for.lreb. to the father and cauleth that our morkes pleafe god.

Cotraries to inftificacion te thele: Co fay Contraries with the Scholemen, iuftificacion lignifieth to iufticacio in be a qualite or bertue, or infulionem ha: Scholemen. bitus. To fave tultificacion is particular. To Cap the caules of inftifracion be our meent. workes or worthines. To fay with the De: Belagians. lagians, tultificacion is gruen of our meeptes, and of nature. To fap with the fchole men, that men belerue iuftificacion er mert: Meritu coge to congruo or condigno. To fay men deferue run et condig iuftificacion adu elicito, dopng that lyeth in num. them. That is to lave, when realon bevinge low for the lonne fetcheth out an acte of loupnge god, oz worketh well. To befende & the scholemen and philosophers the ryght wyfnes of realon againft the rightoufnes of phers. farth and to graunte with them that we be recounted enghtwyle before god, for the evaltweines of realon. To fave the fathers mere juftifved by & law of nature/the Tites by the lawe of Moles, and that we chaften men be inftifped by the lawe of the go pell. To graunte that the juftification of reason of Aportes and of the golvell do nothpinge Differ. Co graunt that cotricion and charite is prough to get iuftificacion. To interprete feripture fallely where it farth we be iufti= fred by farth, that is, as certern lew te verfons do interprete by the hole warpne of the shriften religion, and to confequently by the

10 hilofos

A.iij.

Roma.5.a

therwise pacifyed then by fre instituation. To deny free instituation by gods imputation, contrarye to the fourth thap. of Paule To the Romayns. To glozy of institucation and neuerthelesse to biter no good workes. To saye institucation can stande or endure without the sequele of good workes. To that the preaching of institucation without the single end good workes. To the single stands of institucation without the single end good workes, is rots of all myschese.

Cofhope. Ca.rriif.

Diffinicion

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Roma s.b

Dpc is a certagne undoubted aways
tynge of the bylened faluacion which
is not senc, through pacience in fayth.
Throbacions of the diffinition.

TBy nope layth Paule, we be laued, but hope ye it be lene is not hope, for that a man leeth why holde he hope the lame, but if the thynge whiche wele not, we hope, then do we with pacience abide for it. These works of the aposte be a sufficient proue of the distinction, by which he wyll that suche as have bylened the saluacion setforth i Christ, show not doubte, but certeynly hope and aby as a thynge muisible with the sleshly eyes, and that by pacyeace. I added (in faythe) that thou show hot withinke that hope can stank without fayth, for they be thynges annexed and the one can not be severed fro the other, in so moche that scripture consodeth many

tomes farth and hope togyther, as pfal. 77. the prophete layth. The chylogen that hall bebogne that theme they chylosen that they may put in god their hope. I pray pou what other thonge here is hope then fayth. This alliaunce of farth and hope is very well expreffed in the epplie to the Chrues, where Chreos, 11.8 farthe is defened to be a fure confrdence of thynges not hoped foz, and a substaunce of the diffinicion thele wordes (certeen and un= doubted) to take awaye thopinion of fuche trpders as thouse that hope mape fande & a wauerynge mynde. for lyke as farth can not be with doubtynge, as clerely appere by the wordes of Daule in theremple of Abza= ham: So lykewile, neither hope can be with doubtpage. for hoppinge is a fure perfwasion that thou Chalte recepue those thonges whiche thou half by the worde concepued by farthe prompled buto the. finally, buder the worde of Caluacion, I compayle all thole thynges whiche be prompled to luche as by= lege in the worde, whether they be spiritual or corporall goodes, as well in this lyfe, as after this lyfe: All which thinges hope aby: deth and loketh for in faythe certagne and not doubtonge.

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The causes of hope be, tholy ghoste and The causes fapth. The holy ghofte is caule, foralmoche of hope. as it is his gyfte, and he engendzeth it in bs, wytnellynge Baule. Hope is not allamed,

Moma.s.a

Coma. 8. d

bleaule the love of god is thede abrote in our hertes by the holy ghost. ABozeouer the holy ghost is the cause of hope, forasmoche as he helpeth our hope. For the apostle after he hath finylihed the argument that he maketh of hope out of the formal cause of Caluacion. forth be addethy lykewyle also the spiryte helpeth our inframitpes. I make fayth the cause of hope, bicause of the greate affinitie bitwene them. farthe byleueth , hope abpbeth and wayteth for the thynges beleued, for then we hope that god wel grue be fuch thruges as he hath promifed buto be by his worde, when with a farth we concerue god and knowe that he is mercyfull buto bein Chapfte.

The objecte or mater wherepon hope worketh, is the promple of gods mercy in al thynges prompled. The prouokings cause to hope, is the commundement of god plal. A Offre ye a lacrifyce of rightwylnes, a hope ye in the lorde. Item. plal. 146. The lorde is very well pleased with suche as feare hym, and in them which hope byon his mercy.

Mo partes of hope.

There is no partes of hope of whiche we here speake. For it is one certagne morgon or affection of mynde, whiche abydeth with a sure trust for the thrnges prompsed by the work/pet neuerthelesse hope hath an eye as well to the corporall as to the spirituall prompse, in that we certernly hope and byteue that we be the chylore of god, that god wyll

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of hope, foc.lervij.

nepe be in faythe; that he will kepe all his promples, and gone be after this lofe, lofe euerlaftynge. Blie that he wyll nozpfhe de= fende and laue be from all euels and perils.

Theffed of hope chefly spring of the thigg Theffertes of prompled and teleued by farth. And bicaufe hope. Eapthe iustifycacron and hope be knytte togyther thone to thother, they bozowe divers effectes and workes epther of other . Rome the pmples be of. if. lodge thenges towards whiche hope also extendeth it selfe and ther= fore alto bouble effectes of hope mape be gathered, some be gathered of the prompte of thinges (piritual and other Come of the pro= mysof thynges tempozall . Effectes procedynge of the promys of spirytuall thynges mape be thele. Certapnip to hope and be als fured that our fynncs be releafed in Chapft. Lertaynly to hope that we be the fonnes of god. To hope certapnip that god is merciful onto bs. To hope verely that god wyll pre= ferue be in farthe, that he well encreale it buto bs and furnyfile the fame with fpiry= tual giftes: with fure hope to loke after this lpfe for lpfe cuerlaftynge. Therfore Paule and the reft of the apolites pea and Chaple hym felfe goyng aboute to coforte the godly perfons agapuft the falaundres of the croffe vieth none other argument then that is taken forth of the hope of the lyfe to come . De that Gall contynue (Capthe Chapite) britell Mar. 13, b the ente that be laued, Baule like wyle fapth

Roma.S.c

Philip.3.

pfal.10.8

Boma.5.d

Romas.a

ptal.5 6.

Sapien.3.

p[al.33.

We be laued by hope. Also euery creature los keth for delyueraunce. Them to the Philips viens he laythe, Dure convertacyon is in heue from whens also we loke for a fautour To be horte, godly plons can have no great ter folace in al they afflictions then the home of the lyfe to come . The worke also and effede of hom is to flave the godly perfos that they to not thinke fro the trouth according to the plaime. De that truffeth in the lorde as the mounte of Spon hall not be remoued for euer . Item not to make alhamed accor-Dynge to Baules Capnge hope maketh not allhamed, that is, it luffereth not a man to perplipe ne the confcience to doubte of the promps or fauour of god. In tribulacyon to lefte by the confcience that it fall not in to Dispayze but rather glozy in & croffe of chailt accordinge to Paules lapinge, we glozpe in the hope of the prayle that thall be gruen of god nepther do we lo enelp but allo we glo: rpe in tribulacyon. To make be in abuerfitpe caft our trufte bpon the lorde onely, ac: cordynge to the layinge of the prophete, bitter the hawwe of the winges I that trufte. To make men immortall, accordinge to the Sapnge of the wyleman, the how of the boly persons is full of imortalitie. To indowe be B the true feare of god. For they (layth the pphete that feare the love thal truft in him. To be a fure figne of Caluacio. Ro. b. 18p hope me be faued. To make be bleffed, foz bleffed is be, layth Dauid, whiche trufteth in bym.

sco make by not feare the malvee of men nfalm.lb. I chall trufte in god and Chall not feare what man do bnto me . Dow the feds of hope procedyinge of the promple of tems potall thynges be thefe. To hope furely that god wyll tendze bs. To how fueely that god woll gouerne bs. To hope furely that god mol defende vs agavnit all euplics, as well inmarde as outwarde. Semblable effectes be pet many in Criptures, and they arple for the mooft parte of the promples annexed to the frift tommaundement wherin god pio= myfeth to be our god.

Contrarpes to hope be thefe. To far how Lontraries is of thonges prefent, agapuft Baule 180.8. to hope and Dope pf it be lene, it is not hope. To defyne herefpes. with Chomas the Scholema, to be a certern Chomas De expedacion of the bleffe to come, communge Zouino. of grace and our merytes, whiche diffinicion is contrary to it felfe/for if hope be a fureex= petacion, ergo if can not be of our merytes! for they can never make hope to be fure. Allo if it be of grace, then isit not of our merites. Item, to lay hope can frande without fayth. To lave hope can fande with doubtrige, against the nature oftrue faith, which is the caufe of hope. To graft that true & certepn hope is our owne propre worke. To denpe that the propre bulpnes of hope is byon the promyle of gods mercy. To fap with Tho: Scole men. mas the fcholeman, that hope can not fance without our merptes/s that of the merptes

be awaye it is not hope, but a prefumpeyon. To fay hope is no commaundement of god. this errour maketh me flouthful a negligent in hope. To fay hope can frande without the true feare of god, agapuft the pphete : Thep that feare the lozde, thall trufte in hym. To far that hope justifieth, bicause in scriptures hope and farthe be confounded. I graunte they be confounced, but pet with fuche a bifference that farth remarne as cause of hom. and wher buto the feripture imputeth fuftificacion, but hope is theffede, and a thonge annexed unto farth. To far the hope of the wyched that ones be profytable and anaplas ble onto them, contrary to the faveng of the myle man. The hove of the mycked that perothe. Alfo in the boke of woloom, it to mi: ten. The hope of the bagodly is lyke a dave thiftle floure that is blowen away with the mynde/ it is lyke thynne Come that is fcatered absode with the wynde / and lyke the fmoke whiche is difverfed here a there with mynde/and as the remembraunce of a ftrau ger that tarreth for a dare, and then departeth.ec.

Dapi.s.c.

Coflone towardes god Lap. rrb.

Diffinicyon.

Due toward god, is wherby we love hym agayne, whiche fyill loved be in his fonne.

Probacyon.

Tohn in his eppfile alloweth this diffini-

of love towardes god. fo.lrrie he loued bs', and fente his Conne to be a fa= crifyce for our (pnnes.

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The causes of our love towardes god be Causes. thefe, tholy ghoft whole gyfte it is, whiche moueth the herte to loue god. Item, the loue of god with whiche god loued vs fyzit/ and alfo farth, whiche concerneth and knoweth the love of god towards bs, which knowen forth with forpageth op our love towardes god.

This loue is not dinided in partes / for it Po partes. is one certepn mocion oz zele towards god. wherby god is loued for hym felfe, as farnt

Augustone sapth. T Theffedes of this loue be knowen by the Theffed? 03 feconde commaundement, whiche treateth workes of of the outwarde worthyp of god engendied loue. of our greate zele, charite, and loue, that we beare towardes god, whiche of it felfe per= tepneth to the fyalt comaundement, wherin is required also the louring of god as an inmarde worthyp. for befroe farth, feare alto and love be referred to the fraft comaunite ment: So then theffetes of our loue towardes god be thele: Wo fcare god / for feare, farth, and loue, be thrnges knyt togrther, and can not well be plucked one from an o= ther. But this effecte procedeth onelp of the fpelt commaundement. The reft that folom come forth of the feconde commaundement for the mooft parte. Item, not to abule the name of god. Delyzoully to heare the work

of gob. To call on god in necessite. To afte helpe of god . Co picache his worde . Co confesse his name. To rendie thankes to god. Cochep god. Co woz fipp, to magnis fye, to praple, to glorifpe god . Allo to be a figne of the knowlege of god, according to the lavenge of John : who to ener loueth, is borne of god, and knoweth god. Co worke the loue of the nerghbour foz he that loueth ged, of his owne accorde allo well loue his neygbour. To be a ligue that me haue faith for where to ener the loue of god the effete is, there multe neves be also fayth the caule, wherfore thele and Cemblable effectes to: wardes god belonge to fuche enely as by leuc, and haue alredpe recepued and knos wen god by faythe, and whiche alredye have felte the mercy and loue of god. Jelus after long reherfall of the benefytes of gods merepe / and loue, Gereth the people aganne on they behalfe to lone god : Go we rede that Dauid the aprige with his hole herte prapled and loued hym that had made him, therfore he brafteth forth in to loue, pray: fes and thankes grupnge: So allo f. Daule bernge affriced of the loue of god towardes him, hopeth agapn that he hal varngurille ell'euyls. For he layth: In all thele thinges we overcome through through his help thet loued be/ for 3 am fure, that nerther beshe merther lefe, nepther aungele, nepthereule, nepther power, neither thinges prefent, net ther thringes to come nepther herghth, ners

L30.4.b

Jolue.23.

Cecle.47.b

Moma.s.g

of love toward; the mergh. ther lowth, nepther any other creature Mall te hable to feuce be fro the loue of god which is in Chapft Tofus our lozde.

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Tontrarpes to the love towardes god be Cotraries to mele. To lave our loue towardes god goeth the loue to: befoze his loue to wardes vs. for lo fome wardes god. men well, that we holde begen at our loue, to that we by lournge god, myght agarne be loued of hom. Co lave charite can frande mithout farthe oz knowlege of god gornge before. To fave our loue towardes god arp= feth when we begon to do well, although as pet we have not faythe. To benve the holy aboft to be cause of our love towardes god. To lave god ought to be loued of be for any ether thonge then for hom felfe, that is, for the love wherwith he frast loved bs. Forals mothe as the loue of god is the cause proupe honge be to loue hom agapue. To graunte that our love oz charite towardes god iufti= freth be contrarpe to scripture, whiche alli= gneth inftification onely to farth as propie taute of the fame. To fay that in this world we mave have to greate love towardes god. as thati be lufficient to be pleded and layde to the udgement of god for our francs. Co lape our love towardes god map frand with distruste or feare, contrarpe to the place of John the first epistle. where he lapth. feare 1.30.4.3 te not in loue, but perfyte loue cafteth out all feare. for feare hath veracion, he that feareth is not perte in loue. Undoubtedly this

feare map well becalled a fcruple feare, by caule it is not coupled with faith. To far the loue towardes godie therecution of flame. and thererse justifreth . To whiche erroure I answere. Albeit love towardes god is the execution of the lawe, it followeth not there fore it is in our power to fulfyll this love in fuche fort that it may fatilifye the lawe.

Cofloue towardes the nergh bout. Cap. rrbi.

Diffinicpon.

Duc towarde the nerghbour is where by the nevalbour is holpen by the comaundement of god, and which is the frute, handmapde or allpe to farthe, whiche can not be awaye where true farthe is pies Cente.

1020bacion

That the nerghbour is to be holpen by gods comaundement, the bery tables of the tenne commaundementes proue Cufficiently and agapne howe greatly god is pleafed with this love of the nerghbour, of whiche he bath also apuen commaundement, it map beeftemed by this, that oftentymes in ferip: ture god oferreth it befoze his owne honour as by his prophete Glate he telareth expres. fely buto be larnge. Offre meno moze obla: epons, foritis but lofte labour, I abhorre pour incente. ac. Leafe from dopinge of eucle and violence, lerne to do rright, applye your felfes to equptie, delpuer the oppelled, help the fatherlelle to his ryght, defende the wys

Claie.r.d

of louc towards the neigh. . fo.lerei. bowe. a c. allo the fame prophete fapth. Be: Efait. 58.6 hold when ye falt your luft remayneth fipl. for pe to no leffe biolèce to pour tetters. a c. Shold that to called fallynge or a daye that pleafeth the lozde. This faftynge fapth the lorde pleafeth not me, toll the tyme be thou loofe hym out of bodage that is in thy dan= ger, tyll thou breake the othe of wicked bar= gapns, tyll thou let the oppzeffed go fre, and take from them all maner of burthee. Deale thy breade to the hongree, and brpnge the poore fatherles home in to the house, when thou feeft the naked couer hom. & c . To this accordeth Chapite lapinge, wherfore when Math. 5.0 thou offrest thy arfte at theigultar and there remembrest that thy brother hathe ought a: gapulte the leave there the offrenge before the altar, and gothy wave, be frill made at one with thy brother, a then come and offre the aufte. Now that love is the frute, hand mapde and allre of farth it is playne by the mutuall & necessary cleurnac toarther with whiche the causes & effectes be coupled with in them felfes. Also breause loue pleaseth not god without farth whiche onely cauleth our workes to be well taken with god , ac= rozd prige to Daule, what lo euer is not of Boma. 14.0 farth is fonne. 31fo, it is impossible to pleafe workeme oz god without fapth . Rowe it is not all one Judiciaries thong with the Chipstians and with the he: be suche as thes whole good workes thele buthamefall well be iufti= workemen do obiecte againste be for the hes fied by theps then perfons have workes of charitie with workes

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out fapth the Chapften men with fapth, but howe moche the charptie of the Lhapdians Differ from the charitie of the bethens reclas reth lufficiently Chapft where he Deleceneth the love of the gentiles or infydels from the loue of the Chapften beleuers whiche plea-Ceth god. For we can not loue accordynge to theremple of the heuely father that we may be his chylogen and perfecte perfons, onles me haue farth whiche getteth Charite who afterwarde giveth the holp ghoft, he finally maketh by renupinge our hertes and creatringe in them news motions be apte and enete to pfourme fuche loue as plealeth god and whiche maketh be his fonnes and per: fede, lpke as he is perfede. finally that loue to the prefece of farth is alwayes required v. Cozin. is.a. this texte of Daule teacheth . Althoughe I had all farth to that I coult mour mours taynes out of thep; places and pet had not charitye I were nothpage. Also this of James. Fayth without workes is beabe. Many exeples allo in Ceripture be fet forth which welare charitic necessaryly to folowe farth. The wyle men come from the calt to Chapit, they worthin hym. This is a worke of fayth. They open they treasures and of: fre bnto hom grftes golde, frankenfcence, mpere, this is a worke of charitie or loue. Allo after that Deters wpues mother was reftozed agapne by Chapfe bnto her helth

(whiche thonge coulde not be done without tarth the bega to minpftre & to ferue & baya

Math.5.5

3acob.2.6

203ath 2.b:

Math.8.b Mar.I.c. Luc.4.E

of love towards the neigh. fo.lrrtil. and his disciples, whiche thringe procedeth of loue.

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TE he caufes of loue towardes the nergh: Caufes. bour be the holy ghost and tarth . The holy ahoft , bycaufe it is his gifte , for he caufeth loue to prede of a pure herre good confriege and farth bufarned. Fog of this love we I cozinthaz.b meane here furthermore healinge or fanaepon is the grete of the holp ghoft and ther= fore alfocharvive towardes the nevelbour is the grette of tholy gholte'. For all gretes be gruen to the vie and behoue of the neighbour whiche by a generall terme charpipe compapleth. farth is cause of love toward? the nevelbour in that it feleth Lhapite who bernge felt and gotten by farth grueth the holp ghoft , he createth in be newe mocrons of hert mete and apte to exercise the true cha rytye that pleafeth god . Cothcle.ij. caufes maye be added also the love that we beare togod. for he that loueth god, can not but loue his nerghbour. Alfo a prouokring caufe to the love of a nevghbour is that we know it to be the commaundement of god, acco)= dynge to the lapuge of Chapfte. I give buto rou a newe commaundement that pe loue 30.13.8. eogpther . Also his disciple Johan tellifpeth 1. Johan. 1. 2 the fame, farnge this is his commaundemet. that we beleue on his fonne Jefus Charife and loue one an other as he gave commaun= demet Sarnt Augustin bpon the fard place August of Chaple I grue you a newe commaunde= ment, wayteth thus. De that loueth god, can .p. 602

Beeg.lib.7.

not despple the commaunder that he folde loue his nerghbour Alfo Gregory merteth. Bycaule there be. ir . commaundementes of charitie, one of god, the other of the neigh: bour by the loug of god is gendred the loug of the nevabbour, a by the love of the neigh bour is nourvithed the love of god. Ind he that regardeth not to loue god the fame can not perfectely loue his nevabbour. The formall cause of lournge the nerghbour is lette forth buto be by Chapfte, where he wolleth be to declare the workes of charptpe boon our nerghbour without any respecte of the circumftauces as of the tyme, per on, place, and fuche lpke accordinge to theremple of the heuenly father, which maketh his funne to arple on the eupli and on the good, that is to lave, which indifferently disperseth his benefptes byon all, neyther loketh he for kynones on they, behalfes to whome he do good bnto. This cause of the true loue is allo expressed by Baule where he faith that thende of the commaundement is loue that commyth of a pure harte of a good confcièce and of tayth unferned.

91th .5.g.

Luc.s.D

i. Cimot. 1.b

19 artes

One spagle thenge is this love that we now treate of, cuen a zele towarde the neigh bour, commeng of a pure herte, with a testimonye or declaracion of outwarde workes. Agapuste this, scripture setteth feened love torbyden to the godly, which is done with out faythe and styrpuge of thosy ghost, and

of love toward; the neigh. fo.lreriii. appropriate to diffemblers or hypocrytes. which though it outwardly alvitereth with glozpous workes, vet without farth it pleas feth not god.

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Tan hepe of theffed herof recyteth Paule Effedesozop 1. Coz.13. and Rom.12. that is to wite thefe: fpres of this Cobe pacpent, loupnge, not enupous, not charpte. toule mouthed/not hault/ not prefuptuous/ not fekring his owne/not redr to anger/ not thonkonge euplinet reiopfpinge in wpcked: nes, but topenge in the trouthe bearinge all thruges/byleuringe all thringes/ hopping all thonges. Item to coifve & profete the neigh: bout.1. Coz.8. To rule all apftes.1 Lozin.12. Row, forth of the. 12. thap to the Romayns be taken thefe workes . To preuent one an other in grupnge honour. To helpe the ne= cellitres of the godly. Coberedve to har= bout. To fpeake well of perfecutours. To top with them that ior. To wepe with them that were. To lar downe the hault mynde. Comake hom felfe egall with them of the lower fort. Pot to reacquete eupli for eupli. Thefe effectes and femblable mave be genetally compayled under this terre of Paule. Charite worketh not cupil. To the foreland workes, these also may be added. To accom plpline the lawe of Chapite, I meane of lo upnge the nepghbour. To couer a multitude of fpnnes.i. De.iii. Co be a token of lyghte i. 30.2.6. recepued. for he that Capthe he is in lpobte (fapth fapnt John) and hateth his brother,

IRoma.ro. Gala 6. a

ill. GR

Common places, and 30

3acob.2.c.

30.2.C.

is pet in darknes, but he that loueth his bros ther continueth in loght. To be a wornes of the true fapth. for charite as effet mptnels Ceth of fayth the true caufe. To bea figne of inflificacion recepued. for to this purpole we be iuftifped, that we holde do good won kes, buder mijiche be compipled also the workes of charite . De this effecte fpeakers James, where he larth. Lan his farth laue bom! as wio Golde fave, Judificacion can not france ne indure, where theffed of faith

be lackynge.

€a!6.€

M Row, al thele faid effectes of charite muft be birected to the forme aforeland, of which I Cpake in the taules of charite, that is to mete, to exercise them according to theremple of the heuenly father, not only boon the chapiten persons (whiche neuertheles ought chiedy to be done according to Baule which Capthe, whole we have tyme lette be morke good towardes all men , but in especial to= mardes them which are of the houtholde of farthe) but rather indifferently, bpon good and eupl!, without all maner refpecte. The morloe bycaufeit chercifeth not the workes of charite and loue, accordpinge to theremple of the heuenly father, therfore st neuer loueth truely, fo that the loue of it can please god.

Totraries to charite towards the neigh: Contratucs. bour be thele. To graut the loue of the neigh bouris not a aptte of tholp ghofte. To lave

of love toward the neigh. to.lerzitt.

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Parthe formaeth of charite, a not charite of fayth. Co lay the true loue ot the neighbour may frande Lout fayth. To fay loue of the nepghbour plea eth god without farth. Co hold that the workes of charite, which good men bo, differ nothringe from the workes of charite which the euplimen and hypocrytes bo: I answere. They differ nothing as per: terninge to the outward fraht; but as perterninge to the causes of which the workesof epther procede they do not a lytle Differ. alfoin thacceptaunte of god in that god alloweth the one and disfalloweth thother. To fave that the true loue of the nerghbour whiche procedeth of a pure hart good con-Sepence and farthe bufarned is our owne morke. To holde that the loue of the nerghbour (papingeth not lo greatly of farthe as of a continuall vie a customablenes lyke as thother vertues to, as by oftentymes boying fully we be mate sult perfonnes; with often doping well we bemade good . Go with often louping we gette be an habite of hauour of loue . This etrour in thyinges ciuple is to be borne, but in the charptpe or loue of the neighbour it is a my cheuoule errour fozalmoch as it betterly ouer whelmeth the causes of love towardes the nerghbour. To cape a respecte is to be had of the circumstaunces as of the places performes tyme and fo forth and that thou fee upon whome thou exten= belt thy charite whether boon the freendes or enempes . Chapitens or not Chapitens,

Math.sg.

This errour is cotrary to the forme of lone towardes the nevghbour, whiche ought to be ovreded accordings to theremple of the heuenly father as before is land. They be bethen lavnges that bydde be have dylcreeven and respecte in therercise of charptable workes. Item to lave charitie is a avete of nature and is therfore in our powers to erercife a perfecte loue and charitye. To which errour I make this aunimere. Albeit it be the lawe of nature to lone the neighbour pet it foloweth not that the pfecte and full erecution of the same is in our powers nowe after the fal of Idam. for who dare at this dave glouve that fuche charptye is in bs as procedeth of a pure hart good confciere and faythe unfeyned. Item to Cape that charytie towardes the nevghbour is perfecte fo that the outward deces be prefent although pure affections and confentyinge to the outwarde dedes be not there . This erroue is agaynte the forme of charptie that farnt Baule prefcribeth where he farth that tharitre or loue is the ende of the commandement comming of a pure hart, of a good confepence and of farth unferned. To holde that charptpe of loue towardes the nevabbour doth iuftifie, bicaufe Daule calleth it the ende of the com: maundement. This errour is fone aunime: red, for I graunte that charite is thende of the commaundement, of whiche thynges no man boubteth . But the controverfre and question at this day is whither that charite

i.Eimoth.t.b

s.timoth.r.b

of love towards the nevgh. fo.lrerb. whiche is thende of the commaundement te in our powers for we can execute the fame perfectly, that is, of a pure hert good confcience and unterned farth . whiche perfecte crecution of the lawe of charitie foralmoche asit is not in our wwers, as every mans coa Ccience can ware witneffe fuerly our charite can not iuftifve, whiche neuertheles thold in dede fuftifve be if we were hable truly and perfectely to accomplishe and performe the fame . Ind therfore Chapfte bicaufe he per= fourned it of a pure bart good confcience farthe bufarned ded fatiffie the lawe concernynge charite euen to ryghtuoulnes. Moreover these reasons ensuying do prove Beatos that that the charite of the nevghbour tultifreto charite tuftys tyeth not. not. Harla stadiased sellen the land T Charite is theffede of farth , Ergo it ean not eunne befoze the caufe, Therfoze farth instifreth, and not charite. TEbe objecte of laythe, that is to lave, the mater wher byon faith worketh, is themency oz grace prompled, but the obiete of cha= ziteisthe neughbour, Ergo charite breaufe of the contrary objectes can not justifye. · Marie Control of The Daule where as in the explice to the Komans, a allo to the Corinthvans he rehes neth by in maner all the effectes of charite, pet maketh no mencion of justificacio, which the papyles appopnte bnto charite as her propre effecte, Ergo.&c. The propreence of the worker of charite se that good men by them holde declare to

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the worlde that they beinftifped, and for the franke and fre willificacion thole agapa on they behalfe theme them felfes loupings and thankfull , Ergo thenbe of thante can Mot be jultificacion and aire

Liok.La.b

Tit is also contrarpe to this doctrone: To maputern that the true farth can tranbe os endure without charute, whiche erroure is very ftrongly impugned of John in his chifile. To fay the love of the nerghbour dothe tuftifpe leffe principally, & farth moze prineppaily.

Tofgood workes. Ca. proff.

Diffinicpon.

Tood workes be which god hath come maunded in the decalogie or ten commaundementes, conternoug the true worthyp of god, let forth to gloufy god and fuzede his glozye abzode / and that by them fuche as byleue not mpaht be allured to recepue the worde, and praple gob. in total

efficiention.

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Proue of the of That good workes be only the prereptes of the occalogue of ten commaundementes. no man can bent blas well bycaufe the becalogie is thoromaunte of god, as bycaule on: to it all good workes which pleafe god, map be reduced . Ind fozalmoche as there beof the decalogie two tables, the fraft teaching what we owe properly to god, the feconde what to our nevghbour, therfoze of necesties shere be two maner of workes, fome be fpi=

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tytuall toward so god, and fome outwarde and politique to martes the neighbour, thefe mithout the friereuall be nothpage morthe. ne pleasannt to god. for the spreptuali com: maundementes of the former table be the caules for whiche the outwarde and cyuple mothes towardes the nevghbour do pleafe nod accordinge to that of Daule, what to Roma. 14.8 everisnot of tapth is fonne, wherfore it a: greeth very earll to fave as the Papiftes Bapiftes. Cay that only the cityle or out ward morkes be good workes fithens the fame for the difpleafauce in the epes of god be bnacceptable wonthankful, onles fapch te topned therbnto which only mateth all our workes wel ta ken of gob. Aow, the preceptesof the decalo: why the pres gie or the r. comauudementes be called good ceptes of the morkes, not bicaufe thep inftiffe, but bicaufe decalogie be they be done of the good and of fuche as be called good sustifued, and bycause god hathe orderned workes. them. Certes, the tenne commaundementes cotepne the true wordip of god bicaule thep teache al well the inwarde as the outwarde worthyp of god and bycaufe they be oncly acceptable to god . The preceptes of men in the mater of religion we call not good wos: kes bicaufe they teache not the true worthin of god . wherefore also the prophete Cape Clave. 29.0 Damneth humane ogdinaunces as to be take Bath. 17.0 for the true worthyp of god where he fayth, Mar. 7.4 Whis people approcheth buto me with thepr mouthe and worthpp me with thepr lyppes but they harte is farre from me, but thep

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worffpp me in bapne teachpnge bodtpnes the commaudementes of men . The reason berof is breaule ment orapnaunces be not the true worthyp of god which nevertheles the hypocrytes helde for the true worthin of god contrarve to the tables. And for this falle worthyps take whiche is appoprised by the commaundementes and workes of men, even fythens the begynnynge of the woulde ther have ten bebate bit wen the gods ip and bagodly perfons. This falle worthin of god was the cause why atell was flanne, whiche with farthe offcred his facrifyces. wheras Lain dod hang in the outwarde fa: erifice and worke onely. Also all the prophe: tes for this falle worthyppes fake fuffered perfecution. for they called aware the chil: bern of Ilraell from mens ordinaunces & from the butrue worthyp of god buto the preceptes of god and buto his truc worthip. Therfore alfo at this daye it is no meruaple thoughe we can not be allowed ne brooked amonges thefe tultifiours of workes in that we call them away fro the buttue worlhyp of god which they have let by of they owne authoritie without gods worde. But left fome of them wolde fave that the decalogie or tables of Moles pertaine not to be Chris ften men , but that the workes deup'ed bp by Choppes of Rome have fucceded in theps place to the true feruice and worthip of god let them beare what Chapft Capeth . I came not (farthe he) to lofe the lawe, that is, to

Gene 4.b

Theanfwere to an objection that might be that

Math.5.b

of good workes. fol'.lrrrbff.

teache other workes then be commaunded in the lawe or any other worthip of god, but to fulfpli the lame. Allo when he was de Mar. 20.8 maunded of a pong man concernpage good workes necessarpe for thobtepupng of euer: lastynge tyte, he aunswered of worker commaunded by the lawe whiche teacheth the true worthip of god, tozalmoche as it reque reth farthe, feare, and loue of god, as an inwarde and fpirptuall worfhyp lyke as god hom felfe is a fpirpte. Theffedes of good mozhes be euery where let forth in the feripture. Elaie lapth, we be the planting of the lorde to glorifye god. & c . Allo the prophete lapth, Differre to god the lacrityce of praple, Dfal.40. and call on me and thou halte glozyfpe me. Alfo thapoftle Deter farth, Derelp beloued 1. 19et.2. I beleche you as ftraugers and pylgrymes abstanne foom flethely luftes whiche fraht agapulle the lowle, and fee pe have honest conver acromamonges the bethen that they whiche backebyte you as eupli doers, mave le pour good workes and praple god in the dape of vilptacpon. fpnalip Chapite farth, Solet your light dyne befoze me, that they Bath. 5.6 mare lee your good workes, & glozifpe pour father whiche is in heuens.

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The caufes of good works be, tholy sholt Caufes of and farth. To thele mape be added allo the good workes loue towardes god . for he that with farth knoweth and loueth god, without doubt al= to well feare god, well magnifye his name,

well gladly heare and letne his word, well loue his nepghbour & in his wed help hym. TE holy ghoft is cause of good weakes for asmoche as he mouetly herres to good wors hes, and gendereth in them newe morrong convengent to the boynge of good workes that pleate gob. Faytheis the caufe of good workes breatife before farthe our wezhes be not well taken of god . For farily getteth bnto it Chapft for whofe only fake our mozhes do pleale gob. and Chapfte thus gotten by farth grueth the holy ghoft the renewer of our hertee to make our workes accepted of god. for this caufe, good workes tralled

of Daule the workes of the fptryte.

Gala.s.c. D Tunitaton: ous 02 p20= pokyuge

Caia.y.E

Delanchthon in his common places reherfeth.iii. prouotyng caufes to good moz hes . Detelline, bycaufe farth ought to encreate in ve with contynuall excercytes in prayer in repentaunce in tribulacrone. Dis anitye, bycaule our good workes althoughe they have moche imperfection in them yet they pertagne to the gloppe of god, and thertoze in feripture they becalled facrifyces of prapfe. Buthoritie, bicaufe tholp ghoft is the author and worker of them and ir hole apfte thep be, with whiche also he acourneth the churche, to thyntent the glozpe of god myght be the further fpredde abrobe and knowne. Rewerdes, bycaufe bnto good workes in the godly performes afwell fpiris tuall as corporall remardes be fefforth and prompled.

of good workes. for lerrbiff.

The formal cause of good workes is fet: The formall thed forth of fayth, without which our good causes of workes nepther can be truly done nepther good workes do pleafe god. Chapite in ABathew preferibeth a forme of exercispinge good worken is whiche the nevabbour is holpen according to theremple of the heuenly father . 28e pou grath. 5. mercyfull euen as pour father is mercyfull. Auc.6.

Maccording to the divertite and fundymes Bartes of of good workes, some mape be called of the good workes frest table, whiche do execute the true woz= Opp of god as well inwarde as outwarder fome be of the feconde table, whiche do eres cute outwarde and temporall workes to= wardes the neyghbour. But thele can not perfytly be done, onleffe the workes of the fyzit table go before.

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TThe fynall effectes of good workes, and Effectes puncipall be thefe. To raple bp, to exercpte, to conframe farth/ for without the exercise of worker farth can not frand. Spther pers tern luche places of (cripture, as prouoke be to go forward in good workes, as Daule to the Philippians. This I delpze, that your Philip. 1.6 loue may encrease more and more in know: lege, a in all understandpuge.ac. Lykewyle to the Collos. he wepteth. Bepnge frutefull Coloff.r. in all good workes. Item, to the Galathians Gala. 6.5 he farth. Let ve not be wery of well dorng. Item, nepther hozeniongers, nepther wogapppers of puages. a c. thall enherete the r. Timo.c.

kyngdome of god. whicheplaces and femi blable declared, that faythe can not endure without workes. wherfore lyke as with eupli workes farth is quenched, fo on boubtedly with good workes it is flyzed by eter epled and confirmed. To be a ligne of jufte fication recepued. for to this purpole me to fullifyed, that we holde worke well, as ter fifieth the hole. 6. chapiter to the Romanns. wherof the fomme is, that nowe lithens me be infrified by farth, we holde worke well. To give thanke to god by good workesfor the benefptes recepted in Chaift, for which cause also they becalled facrifyces of laude, Co Arze other to brieue the golpell, and glo rifpe god. To glozifpe god/foz as recordeth the prophete Elaie. we be the graftynge of the lorde to glorifre god. Item, plal. 49. DE fer to god a facrifyce of paple / and call on me, and I hall delyuer the/ and thou halte glozifre me. To be tellimonves of the true fayth, therfore James faith. Shewe me the farth of thy bedes, and I wil thewe the my fanthe by my bedes. Allo Chapite Capth, by theyz frute ve Wall knowe them, albeit this texte lemeth to go an other wave. To make the farthe quecke and trucky for as James fapth, fapth without workes is deed. To be Ipanes in our conscience that we be imperfote workers, accordinge to the wordes of Chapft: when pe haue bone all togpther, pet Cap we be buprofitable fernauntes, that we ought to do, we have done After thele cffedo

1.10et.2.

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Luc.17.

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of good workes, there be pet other which be gathered of the rewardes that be prompted in the fcriptures for good workes. Ind fozalmoche as the rewardes prompled to good markes be of two fartes, therfore also thef= fedes whiche do arple of them, be of two fortes/fome pertern to frittual goodes, fome to corporall : So foine places of feeipture promple to good workes everlallyinge lpfe, as thapolic welcheth to the Counthyans that god wyll pelde them for they? almes which they bestowed, encrease of sprzytuall gyftes. Chipft also prompleth a fure reward Math. 6.b to almes which god that rendze openly. Dpther prepre the manyfold prompfles in the lawe annexed to the commaundements . YE Leuit. 26. re thall walke (farth the loade) in my com= maundementes/and that kepe mp ordinautt ces / and do them I hall grue you rayne m bue feafons that the erthe may baying forth her frupte. e c. wherfoze whan we be after= tepned of thepromplies of rewardes made to good workes, it refteth now to le whether the rewardes of good workes do chance by our defertes or by promple. Lertes, as fet= forth as I could enferche the holy fceppture. I fynd almay where mencion is made of re wardes, that it is done of fome pmple. This worde merpte I neuer fynde added. Alfo as often as Chapit in the newe teltament is alked (as i divers places he is) what is to be done for the recepupage of everlallying lyfe, he referreth them to the morkes of the ten

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romaundementes and addeth. Do this and thou halt lyue, by which anfwere, I graut, Chapite chalengeth to good workes, euer: lastringe lyfe, but not but to suche as pfyily Do the fame. Ind bicanfe it is not in our powers perfytly to fulfyll the workes of the lawe, where as nevertheles a perfete obedis ence is required . therfozeit foloweth that we can not deferue euerlast vnac lyfe oniesse we wyll fape that euerlaftyng lyfe chauceth unto be for our imperfection. furthermore In Cetipture rewarde franifyeth one thrnge and merpte an other thonge . Euerlastonge lpfe as rewarde is prompied to good works as a recompensacion bicause it recompeseth the affiptions of the englituous persons, as in the reuelatio of John is witnelled where be Cpeaketh of lyfe eternall which he calleth a newe heuen and a newe lyte and layth. Ind god hall wype awape all teares from theprepes. Allo the prophete Elape, And deth thall be decoured btterly and god thall wype awaye eucry teare. Item thapolitie Daule calleth everlallynge lyfe the gyfte of god by Chapft Jefu our lozde . But merpte is that which chaunceth properly to a mans ductre and whiche he mare clarine as his propre due. wherfore enther let the Dapiff tenpe the place of Baule which calleth enerlafting lyfe the gyfte of god, oz cle let them theme that merpte and gpfte betoken all

one thonge, if they well have they opinion

allowed.

apoca.21.b

Rom.6.

Mowe this effecte whiche they make of good workes commynge by merytte or de= ferte, they extende it vet further. for they be not content to afcrybe bnto it euerlaftynge lyfe but they allygue also to it the rewarde of all thynges afwell fpir ptuall as cozpozail euen of propre dutie. And therfore thele pa: De confuteth piles thele tolye workemen beleue that by the error of thep; good workes they deferue election to the papiftes. grace, gods loue towards them, lightenpng to the golpell, farthe, fozgruenes of lynnes, tuftifycacyon, alfo the feare of god, hom and loue towardes god and the nerghbour, con-Cauncye, pacpence, and fynally all as well Cpteptuall as copporall goodes, whiche lay d opinpon, foza moche as it is clene contrary to the work of god, and maketh our holereligron to be incertapne, therfore this effecte of good workes which they make to proces of merptes is dilygently to be confporred a bebated . for oh lorde who dare be fo bolde agaputte the mooft cleare and manpfeft authosities of feripture to lape that the electio to grace is our meryte and beferte, Paule teacheth contratry Komayns . ir . where be maketh the caule of our election gods mercy. Of deferuenge gods loue towards be who that glozy agayntt the apolle where he laith God letteth forthe his louc towardes be Rom. 5.8 when we were yet fynners & the enemies of god. Also agaynst the saying of Johan which 1.30.4.0 Capthe we love hym bycause he loued bs. Rowe the lyghtenings buto the golpell no 12.11.

v. Cozin.r.b

Boma.4.c

Еррел.в.

honeft and pure Chapitian well attribute to mergres of which thus fpeaketh the work of god. God is farthefull by whome rebe called in to the felawthyp of his tonne our lorde Jelus Chapfte. furthermoze fapthe. fozgyuenes of Cynnes, iultifpcacion, pf thele come of our beferte then the apollie is a lyar whiche lapthe, Therfore of farthe is the inheritaunce accordinge to fauour, that the promple might te fuer. Alfo he fapth pf thefe whiche pertapne to the lawe be hepres, then fapthe is made bopbe, and the promple is made fruftrate . Item to the Ephelians he wapteth. By grace pe te faued through faith and that not of pour lelfes, foz it is the gytt of god, and procedeth not of workes. fcare towards god, hom, a loue, can not be of our meryte, for theie, togyther with farth, remif: fion of fpnnes, iuftifycacpo, euerlastyng lyfe, and femblable oughte to be fuer and certeyn Tythe they pertagne to the inwarde worthyp of god . for albeit hope hathe respecte allo to the promps of outward thenges pet hope is rather and propely a fure expedacyon of helthe that is beleued, by which we hop cer= taynly and trufte that we'be reconcyled to god by fapth. As concerning loue towardes the nepghbour, conftauncee, and pacience in tribulacpon, allo the reft of vertues, whiche entue the Capbe (pirptuall goodes togyther alfo with the outward goodes: thele of a ma well accepbe to our merptes & that the good workes of the godly perfons do meryte and

beferue them a alfo the increase of the fame. we well not greatly ftroue with them forafa moche as we le that a mytigacyon of temm: sall paynes do oftetymes folome good moz= Bes. Albeit it plealeth and latiffieth me abudauntly to fay generally that rewards both spirptuall and tempozall do folowe and enfue good workes of good men, bycause they be prompled buto them of god . Eruly by this doctrone no wyckednes is taught, on= leffe perchaunce it be counted a wychednes to auaunce the glozpe of god, and suppresse our owne, nerther hall this dodryne make men flouthefull and neglygent to do good workes (as fome men thynke fothens we tenpe not the rewardes of good workes but lave onely that those rewardes procede not of our defert, but of promple.

T Row, thele effectes of good workes folowing process of rewardes. To have a plentifull rewarde in heuen, as Math. b. Chaple prompleth, pf thou bnderstandest here ac= cordynge to the common figure and manee of (peakynge) heuen for the kyngdome of heuen and fo confequently for the congregas evon of the true beleuers (as holy wayters to wonte to ble for the mooft parte this work heuen) so the sence wall be playne that suche as luffre tribulacyon here in erth Chall haue many confolacyons, but pf thou bnæftaceft heuen for the lyfe to come which that ware: compence of al afflictions: then the lence and meaning hall be that fuche as fuffre tribus

lacion i this world have a fure hope of everlaftynge lyfc. for in the b.chapit. of Math. Chapite our laupour (peaketh of the beatis sudes and biplies in this lyfe to thyntent he wold hewethat the indgemet of the world erreth whiche thynketh that the true welth oz blyffe of lyfe franceth in outwarte pompe and magnifycence. Ind euerlaftynge lyfe is called a reward bicaule it recommenteth, but not bycaufe that recommence is proprely due Item to recepue a remarde of god openly, as Chapit prompleth of almes. Rome, to recepue a rewarde of god openly, is that in the light of all men the godly be increased in mozdly goodes and enryched in this lyfe as well with ipirituall as with tempall goods and after this life to recepue allo other ouer: laftynge benefytes and all this by promps. To have annexed buto it everlaftynge lyfe by promys , that the same mave be fure , for lpfe cuerlaftynge is the gyfte of god as witnelleth Baule IRom. bi.

Bath, 6.8

Lottarpes to Contrarpes to good workes bethele: Co good workes graunt that bely de the workes of the tenne commaundementes, and fuche as be com= Good Dedes manded in Ceripture, there be pet other good deupled and workes nerellarge to the practyle of godlys made by the nes. To lave humanne workes invented of bilhoppes of men is a part of the worthpp of god. To lay Rome belide humane works œuiled by billhops of Rome godd worde be egall to the warkes of the.r. comaundes be not good, mentes, buber lphe punpfment to be kept,

and lyke hope of rewarde. To graunt that certapne humapne workes are to be prefer= red before certapne workes of the.r.comaii dementes. To lave the cyulle and outwarde The erroue workes, whiche be commaunded in the fe= of fcholemen. rond table of ABoyles be only good workes. This is the errour of the scholemen, whiche haue refused hyther buto the workes of the fpaft table,og at leaft haue not fene the . Co affirme p the workes of & good & of the bad be egall, bicaufe they be both blyffed of god. This errour is easyly answered. forto the wythed and eupli perfones there is no promple made of Corntuall thinges. Co affrime with certern furyous preachers that honest furyous pre and excellent workes in the bufapthfull of chers. bigodly persones be the gyftes of Sathan. where as Satha of his nature, Bout Doubt. admptteth no honeftp, fpth he is the opfur= ber and dystrover of all honesty, wherfore it is to be thought that honest workes also in the eurli persones be the synguler gyftes of god gruen for the conferuacion and marnte naunce of tranguplite in the worlde. To fap bycaule in the wyched the noble and honelt mothes be called the giftes of god, that ther fore they please god, and that they wall for the fame recepue euerlastynge lyfe. The ans Imere herof rependeth of farth, which is the cause why good works please god, and why in tyme compage everlaftyng lyfe hall enfue fuche workes by promple, made to them that works well, and of a fagth. To grauut that

Bath.S.c.

Bome,

Luc.6.8

t.t03.9.b.

Chivit in the newe testament taught other workes than be mencyoned in the tables of Males contrary to his owne layinge . I am not come to breke the lame, but to fulfull it. To graunt that Chailt hath left pomer to bylhop of Rome as to his bycar generall here in erthe to appoint and prescribe other good workes fraunge and divers from the tables of Boles. To lay good workes be in our powers to do them pfectly, to the mynyf thyng of the holy gooft, and of the pomer of Satan which he hath in lettyng good workes. To fay there is another forme of fulfyl lyng good workes of the ferond table, than that which Chaple appoputeth by theraple of his heuely father, where he layth. 16e mer epfull, as your father whiche is in beuen is mercyfull. To holde that in the executing of good workes towarde the nerghboure, we ought to have respect of the cyrcumstaunces as of the place, of the person, of the tyme. To fay good workes of helpyng the neighbour be fo necessary, that he whiche can not performe the lame/pea allo of necessitie can not be faued, which errour thapostle soyleth where he layth. Let every man do according as be hath purpoled in his herte, not arud: avnaly, or of necessite. To holde that good workes beferue of theyr propre dutye all goodnelle, as well (pirytuall as tempozall, whiche errour I have before in theffectes of good workes debated & confuted. To holde that good workes do therfore descrue euers

of good worker. fo.lprppill

laftunge lyfe, bycaufe eupli workes deferue euerlaitynge condemnacion. Co lape good mothes tuftifpe . This erroure alfo I haue Coluted befoze in theffettes. finally, contra= ryes to good workes, be all eupli workes Done agapulte gods commaundementes, as not to byleus in god, to boubte of god, not to feare god, not to loue the nepghbour/ to co= mpt aduoutrpe, thefte, murder, and fo forth. And thele eupli workes have they pro= ore effectes contrarpe to theffectes of good workes. for lyke as good workes do ftyre bp, do exercple, and confyrme farthe: fo on the contrary parte, eupli workes do let and quenche farth. They deferue the pre of god, and everlalipinge condemnacion, as mythele leth Chieft. Gope curled in to euerlastynge Math. reb. D fyze.ac. allo they fklaundze the gofpell, and the glozy of god, as wytneffeth Baule fap: enge: The name of god is through you eupl hoken of amonge the hethen. They deferue induracion and to be made harde fo that fyn nes be punysched with synnes, and eugl wor kes with eugl workes, as Paule to the 180. Roma.r. beclareth. They beferue also tempozall puny Mementes, as the tyranny of the deupli, whiche prouoketh be to all hyndes of mpf: shefe and of errout.

Enffulfpllynge the lame. Cap. proiij.

Diffinicion

De fulfyllyngof the lawe, is a pfytela tillaction, whereby the law is latilifed both with a confenting beet, and also Loutward workf. But bicaufe no ma could pforme this, therfore came Chrift & accoplifs thed fully the law for be buto erghtoulnes, enduring for euer, gouing also the holp ghoth that we may truly feare god, byleue in god. loue god a our nenghbour, thoughe in great imperfection, which neuertheles god taketh in good parte byraule of his Chapft the hole and pertyte fulfyller of the law in the name of all that bylcue.

132 obation tron.

I 3 call the fulfyllynge of the lawe a pfyte of the diffyni fatilfaction , whiche frandeth in the confent of the mynde, togyther with the erecueyon of good workes. Howe that the lawe requireth a confentynge mynoc, the wordes of Paule Do proue which fagth that the lame is (pirptuall (that is to lage) requireth (py= eptuall thonges. Blfo Chapfte throughout the hole . v. chapiter of Math . requireth to the fulfpllynge of the lawe the affections herte confentynge to the fame. Lykewyls Paule.t. Timoth.i. requpreth to the fulfpl= lpng of the law charite of a pure herte good confcience and faythe bufagned. Rowe, the olde teltament euery where requireth loue of the hole herte, of the hole mynde, & of the hole power. Loncernpage the outward he= pynge of the lawe, there is no doubte. for the ble of fulfyllyng the law, is of two ford.

of good workes. fo.lrrrriille

the one is inwarde, the other outwarde. That no man can kepe the lame the place in the actes of the apolites teacheth lufficy= ently where faynt Deter hath thele mozes. why tempte pe god that pe well put a poke ad.is.b on the disciples neckes whiche neveher our fathers not we were hable to beare. This is fure pf we had ben hable perfectly to have kepte the lame , Chapfte neded not to haue come whole offece (as he hym felfe exprelly Baths c. peclareth) was to fulfyll the lame . But by: cause the beleuers be justpfped bnto good morkes (wptnellinge thapolle Ephef. it. created to good workes. ac.) therfore Chaift grueth the holy ghoft to the beleuers which helpeth theps intirmpties that after a maner they inyght bayinge a confentyinge herte buto the lawe, thoughe it be weake and im= perfyte, whiche neuerthelelle god accepteth and taketh in good parte bycaule of Chailt. whiche hath fatiffped the lawe perfectly bn= to the perfect evalutouines of the fame that is of force and thrength before god for euer= moze, accordyinge to Daule, Capinge, whiche alfo (meanpinge Chipfte) maketh intercel- Roma.s .f fion for bs. allo of the prophete. Thou arte the everlaftung preft after the ordre of Abel: pfal. 109.6 chifedech.

There be two maners of fulfyllynge the The partes lame, the one inwarde the other outwarde of fulfpling which two contopned togyther do perfectly the lawe. fatiffre the lame . But there was pet neuer

man which perfectely epther bath ever contopned of coulde contopne thefe partes bes Troes Chapfte, and therfore onely Chapfte is the perfette accomplyther of the lawe euen to the full perfection, who also buto be hath deferued and purthafed the apfte of fulfpllynge the fame after a maner fo that we alfo mape bayinge (through Chapite and grace of the holy ghoft) to the outwarde fulfyllynge of the law a concentyng mpube a may feare god trulp, trulp beleue in god refrepne out monde and hand from flaughter and fuche lpke wychednes. But pet bnber great wea: kenes and imperfection we bo thele thinges and therfoze our fulfyllyng can not be plea: bed ne lapde agapuft gods pze, nepther is it bone of bs to that purpole that we holde te tustifyed by the same, but to thentent fythe we be all ready tuftifped of Chapfte the perfede erccutour of the law, we might Declare and theme by our fulfpllpinge fuche as it is, our hyndnes and loue towardes god for the epghtouines recepued through Chapite, as I have heretofore declared the felfe thynge in theffertes of good workes.

The eaules of thaccoplish ment and fulfiling of the Laws.

Mas concerning the perfete fulfellenge of the lawe, which brought to the hole worlde a eightoulnes which is of force before god for euermore: Christis & cause of fulfelling the law, who perfetly hath satisfied the law, for whiche entent also, he was prompted of the father, as hym selfe testifeeth, saying e he

of fulfpllyng the lawe. fo.lrerry. came not to breake or deftrope the lame bue

to fulfpll it.

T Thorcasion that Christ had to fulfyll the Bath J.b. lame towarde bs , was our infirmitie and weaknes, by which we were not hable to fa= tilfre the lawe/the burthen wherof (as 10e= ter in the actes wclareth neither our fathers 3d. rb.b nor me coulde beare. Baule tellifyenge the fame fayenge, what the lawe coulde not bo Roma.8. in that it was weake bycaule of the fleffe. that performed god, and fente his Conne in the fimilitude of funful fleffe, and by funne Damned fpnne in the flefthe, that the rygh= toulnes required of the lame, mpght be fulfriled in bs, that is to fave, that by Chapfte we myght be rekened to have fatiffred the lame.

Mas perterning to our fulfplipug, whiche god requireth of the iultifred, Chapite allo together with the holy abolte is the caule. for Chapft through his perfyte fulfpllpinge of the lame, meryted and wan bnto be the Marke whee gyfte of fulfyllynge the same, gyuynge be foze the gyfs the holy ghoffe to helpe our weaknes in the of our fulfpts fulfyllynge therof not bnto ryghtoulnes oz lyng the laws that we myghte be justifred theeby, for to ferueth. that purpose onely serveth the fulfyllyng of Chailt, but for the welaracion of our louping and kynde herte towardes god for the righs toulnes and greate benefytes that we have recepued of his handes in Chapft. Certeyn: ly this holy ghoft falthyoneth and createth in be newe intentes and mocions of mynde,

whiche be convenient (althoughe in a greate imperfection) to the true trustynge in god to the true louping of god & of the nerghbour.

Theffectis of Cforalmoch as the pfyte fulfylling of the of fulfylling law serveth for ryghtousnes, a our impfyte the lawe. fulfillig serve to eclare our kindnes toward god for the ryghtousnes recepued in Chapsi: therfore I thynke it good to set forth two maner of effectes of fulfyllings the lawe, be-

vnge alfo of two fortes.

Cheffectis of Theffectes of the perfyte fulfylling of the Chapftes per law which Chailt hath prozmed for our infifect fulfilling fignge before god may be thefe. To latiffy

the lawe with a confenting hert and mynde togither with outwarde workes. This effect is lufficiently proued by the prophete Claie where he wilcritth the inocency cleunes and holynes of Chailt & thele works, he dyd nes uer biolence ne bntpght, nepther hath there ben any deceptfulnes in his mouthe. Allo to performe pfyte obedience/ for a perfyte and euerlastynge ryghtoulnes accordynge to the lapde place of Baule. Chat the lame coulde not do in that it was weake breause of the felbe that performed god.ac. Sondape ef= fedes also mare be gathered of the commodities whiche we have by Chapites fulfyllynge of the lawe as to delyuer be from the curle of the lame as wytnelleth Paule, Co beferue be a gyfte to fulfpll after a maner the lawe to the Declaracyon and bitteraunce of our kynones in that that Chaift hath ful-Eplled the came to our justifpcacpon. To de-

Elay.53.2.

moma.s.a

Galath.z.c.

offulfpllpng the lawe. fo.lprppbl.

ferue and get be the holy ghost whiche hels peth our weakenes and our impfection that we mape trulp kepe the lawe. But we thatt reken bp mo effectes of the pfecte fulfyllyng of Chipit in the tytics of abjogacyon of the lame and of the Chapiten libeetie . Rome, theffettes of our fulfpllynge whiche Chipft of our fultyle hath purchased for be and whiche the holy lyng. ghoft fourmeth and faltheneth in be to thefe. Co haue a colentyng mynte bnto outwarte morkes. To feare god hertely. To bpleue in god hertely. To bapole the heete and the monde from flaughter. Pot to feale actualy and allo to have a mynde repugnaunte and Ortupage with any luche affections of pluckynge away from other men they, goodes. Thele and lemblable effectes of our fulfylfyllynge fozalmoche as they be weake and imperfyte, may not be pleded for ryghtous nes agaynit god, pet neuertheles they pleafe god bycaule of Lhapli/e be buto hym mooft commendable and thankfull facrifyces, pea and fo they be called in holy fcripture. Thefe effectes of our fulfpllpnge the lame ferue to none other ende but to grue thakes by them for the ryghtoulnes whiche Chaift hath pur chased buto be by his pertyte fulfollong of the lawe / and finally to prouoke others by our fulfyllpage to recepue the golpell lyke as heretofore I have bedared in theffeces of good workes.

Theffettes

Contrarpes to the fulfpllpng of the lame Cotraries be thele; To lave the fulfpling of the lame of errones.

is onely an outwarde heppinge of the fame. Co lave the fulfpllpinge of the lawe for a epahtoulnes befoze god is and hath ben al= wares in mans power. To graut that there ts made a perfete fulfplling of the lawe for ryabtouines before god, pf we do as mothe as lyeth in vs. To lave that then the lawcis perfetty fatifiped, when at leeft our well by any maner of wyle is abbed to the outward mozkes albeit a pure of confentpage mynde altogyther be not had to the fame. To beny that the pfpte fulfpliping of the lawe whithe ts accepted befoze god for ryghtouines reourzeth not a confentyng and pure hert bes fpde therecution of outwarde workes. Co holde that under the old tellament was requyzed a pure and confentinge mynde/ but in the new testament that god gave place to our infirmite and weaknes, to that nowe it is prough in the fulfyllping of the lame only to kepe outwarde workes. Co fape in the newe teffament the commaundementes of god bechaunged in to counfels, and that it perterneth not buto all men to fatisfive the lawe with confentinge affections, but onely to luche as be of more perfection, and can bo the fame. This erroute is contrarve to the worder of Chipfte. Math. 5. where pet Apil in the newe teltament (whiche Chapite came to orderne) he calleth them the leeft in the hyngdome of heuen, whiche hzeakeone of the leeft commauntementes/wherfore als to throughout all the hole chapiter Thryle

The errout of certapne papyles.

of fulfyllyng the lawe fo.lererbil requireth pure affections to the fulfolling of the law, befree the outward execution. 3160 Christ comandeth there & the lame of god be not defroved a abrogate for our infrantite. Tris alfo an errour to far that the confciece of men can not be faued a kept from delpe= racion, onles we will fuffre and permyt the comaundementes of god to be turned in to councels a gruen onely to men of mozepte= tion to be fulfpiled . I antwere . It wolde have befemed thefe biudicatours of Chaple (Teall them to whicherunne before the juge ment and Centence of Chapft, counting them Celes better clerkes than he whiche of pie= tepts have made councelles, that whan they lawe that the pfecte fulfyllynge of the lawe was not in our powers, to have fent rather our consequere onto Chaift, who hath fulfyt led the lame for vs to the erace and verfute ryghttuousnes, so that thus they myght has ue laued the consevence from bespapze. Co denve that it was onely the offrce of Charft to fulfyll the lawe buto perfect ryghtuous nes, contrary to the text of Mathew. Jam Bath.s. not come to destroy the lawe, but to fulfyll it. To holde that the law was for this cause apuen that it hold be fulfylled of be to the pfede influce, where as this houour was ap poputed of the father buto Chaift, as tellify the promples gruen of Chapft longe before This erroue the lame. To lave that Chapft or de one fa- is at this day tylly the lawe onely for all Connes paft, and manntepaed that we now ought to fulfyll the lawe buto of lome.

the perfyte ryghtoulnes to be infuled by the lame. Coargue by the place of Paul, Colr.i

That the fulfpllyng of Chapit is not pfecte for ryghtuoulnes, but is made pfecte whan our fulfplling is put ther buto. The wordes of thapolite te thele. Howe tope I in my fuf: ferpiges, and fulfyll agapue that whiche is behynde of the pallios of Chipft in my fleth for his bodyes lake whiche is the congregas evon. This proueth not that the pallyon of Chipft was lackpinge or imperfect to our fals uacpon but it lignifyeth that the vallyon of Chapite and of his membres is all one pafe fion and that we fuffre for his Cake fith me have professed and are appointed to suffre with Chapke. To denpe that the fulfpllyna of the lawe of Chailt indureth for euermore for all luche as beleue. To tenpe that Chipft by his perfecte fulfyllynge of the lawe bath deferued buto be the apfte of fulfpliping the lawe after a maner , not that it holde ferue for a ryghtoulnes whose god which as many of be as be infrifped haue alredy in Chipfte but that it holde declare be thankefull for Chapites fulfplipng wherin we haue foube our perfede ryahtoulnes. Co graunt that the fulfyllynge of the lawe in fuche as be ius

stiffed whiche Chipste hathe descrued onto be can be so perfect as it may be set against gods vengeaunce. To denye that our fulfils lyng of the lawe which was purchased and descrued by Chipst is alwayes full of wears benes and imperfection. To bolde that our

Cellol.1,0

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of abjogacion of the laws. fo.lererbiff.

fulfyllynge of the lawe purchased buto by Chayste both therfore please god bicause we do performe it and not rather bicause it procedeth of fayth in Chayst. To denye that our fulfyllynge displeaseth god of the same be done without faythe. To denye that our fulfyllyng of the lawe is done for any other ende then that we holde declare and exhibite thankefulnes and gratuytie towardes god for the ryghtoulnes recepued in Chayst.

Enf the abrogacyon of the lawe. Ca. rrir.

Deoughout the hole feripture in mp os pinion there is no harder place then is this place of title of abrogacion of the lame, not onely bycaule of it lelfe it is harbe but bicaule (onles it be well bnderftande) it is the fountayne and grounde of all errout. and a very peltiferous occalpon of the cars nall libertie. Borrible exemples herof me haue hab lately in experience in our baves in Monetarius Diperius and Dyuces other ledicious preachers gopinge aboute and flu= dieng partly to bypng be backe agapu bnite Boyles, e partly to breake and cut afonder all lawes, as well gods as mens buder the pretence of abrogacion. Ind bycaule I truft easely brice this brefe forme of bodryne, to declare and open the hole Difficultie concet= mynge abzogacion of the lawe, therfore

D.4.

thought good nexte buto the place of fulfyllynge of the lawe, whiche of it felfe alfo fueficiently beclareth the ble of abzogacion to put to this place of abrogacyon of the lawe, to thintent that here by a leuerall treatveit myght moze clerely appeare, whiche bone. I well abbe alfo an other tytle of Chapften libertie whiche thre tytles treate in maner all one thrnge . for they be causes and effedes togyther amonge them felfes as forthwith Mall appeare.

cion.

Tabzogatpon of the lawe therfore is a bifanullynge an abolpfchement oz extyngupl-The diffinici mement of the curle of the lawe made by on of abroga Chapite fo that nowe all fuche as beleue in Chapite be enfraunchefed and ryd from the power of the lawe accuspinge continually the confcience and damnynge it before gol for the imperfede obedience.

Bala.3.c.

T1920bacyons of the diffinicpon.

Thaplte (fapth Baule) hath redemed bs from the curle of the lame, while he was made for be accurled . for it is wapten curfed is every one that hangeth on tree, that the blyffpinge of abzaham myght come on the gentyles through Jefus Chipfte.e c. Chapit is the perton by whome the lawe is Dylanulled prompled in feripture to that intent. Opther pertapne all the promples in the prophetes of that newe league or cones

of absogation of lawe. to lerrie?

maunt, as Dierem. 12. Grech. rrr b. Genefito. Deut.18. Che reft in the Diffinicion is pued by Baule where he farth . There is no conbemnacpo nowe to them which are in Chaift Boma. 8.0 Jelu whiche walke not after the felbe but after the (pirpte, a c . 2But foralmoche as 3 fand the curfe or power of the lawe is taken awape A added (to fuche as teleue in Chaift Jefu left perchaunce I myght be thought to holde that also the wycked be made fre fro the curle of the lawe . For the lawe is orde= ned for the burpghtous, that is, for the bufapthful and fuche as te not pet bnter grace. Rote bpon or by faythe haue take holde of Chapft nep: whome the ther recepted the holy ghost of whome they lawe hath stil myghtbe gupded, Apon thele I fay the law her power & Apli excercpleth her office nowe acculonge operation. nowe condemnynge theyz confevence euen as it did in tymes paft bnter Moles. for no Doubte to luche as beleue notin Chaple the lawe is not abjogate but Gall be ftpll in her force, tol & tyme they be converted to Chailt, accordinge to Paule, the lawe is our fcho: Bala.3.0 lemapfter toll the commong of Chaift. Frem where the fpirpte of the lorde is, thereis fre il. Cozzad bom , as who holde fare where the fpirte of Chapite is, there cealeth and is abrogate the typanny power and curle of the lawe. Tabded the cause of the accusynge or condemnynge of the lawe that thou myghtest knowe that luche as beleue in Charlt be no longer accused and condemned by the lawe. Bibeit they kepe not the lame to the perfecte D.iú.

Continon places in la

obebience accordyinge to Baule, Cherets Boma.s.a no conbemnacyon no we to fuche as te plantteb in Chaift Jelu. And therfore the apoffie

calleth to be under grace when the confaces Romas'c. is belvueted. Total tomather of mier if he arte the incomment of the feet

brogation.

Laules of a: T The caules of the law abzogate be thefe. the promite, Chrift, e our weaknes. The pro enpfe is caufe, breaufe god hathe prompfed this ertingupfdement of the lawe to be in Chapfte. Ind to this caufe belonge fuche places of Ceripture as treate of the newe kyngdome or couenaunt of grace . Chryfte is the caule that the lawe is abzogate, foral= moche as by hym it was abrogate. finally our weaknes is caule, for that it myniftreth an occation that the lawe thold be abzogate. for as witnelleth Deter , nepther ourfathers noz we were hable to beare it. Thus the commauntement that went afore is dilas nulled bicaufe of her weaknes and unprofftablenes. Alfo the pohete Dieremie bringeth in this cause that is to wite that the fathers kepte not the olde covenaunt or testament but brake it, and therfore a new was gruen, wherbnto agreeth Baule Caveng: what the lawe coulde not do, in almoche as it was weake breaule of the flelche, that pformed god, and fent his fonne ec.

3d.15.b.

Deb12.7.c

Dierc.31.

Boma. S.a

Bartes of a: Twe multe thrnke holly that the hole lawe brogacion be is abrogate. For els he that wyll contende uone. that but a parte of the law is disanulled, and of abrogacion of the lawe.

Taueth a parte bnabzogate, is gyltpe of the hole lawe, accordynge to Paule, who lapet, Gal.S.a Teltifie agayne to euery man which is etecumciled that he is become bettout to kepe the hole law. Yea moreouer to require a pte of the lawe as necessary to instification after Lhapfte, is to make Chapfte the minifre of frine as wytnelleth the fame Baule, fap= enge. Therfore we haue byleued on Jelu Bala.H.e Chapite, that we myght be tuftifped by the farth of Charle, and not by the bedes of the lame, foralmoche as by the betes of the lam no delibe can be tuftified. If then whyle we leke to be made ryghtous by Chapft we our felues are founde ipnners, is not then Chailt the minifter of fpnner God forbyd. Intoub= tedly I can not teny but that the golpell he= peth firlt that parte of the lawe which conlenteth with nature, not bycaule of Boles, of breaufe it tracheth that men be juftifved therby, but bycaufe it molde (pf 20oples neuer had ben) kepe the lawes of nature to thintent there might be workes to welare our gratuitie and kondnes for therecornge benefptes recepued in Chapft.

Theffectes of difanullynge the lawe, be Theffectes ferched forthe of the comodities whiche we or workes of houe by the abrogacion, and be thele : To abrogation. hipng be a newe testament or covenaunt of grace whereby we be made free from the tos tanupe and curle of the lawe, as wytnelleth the prophete Dieremie Capeng. Lo the bares

Contition places in a

Boma.s.a

.xintani.of

obebience, accordyinge to Paule, Cherets no conbemnacyon no we to fuche as te planted in Chailt Jelu. And therfoze the apolitie ealleth to be under grace when the confaces is belvueted. voil tomaffett achtiet i

Romas'c.

bjogation.

Laules of a: T Che caules of the law abzogate be thele. the promite, Chrift, our weaknes, The pro empfe is caufe, byeaufe god hathe prompted this extingupidement of the lawe to be in Chapfte. Ind to this caule belonge furbe places of Ceripture as treate of the newe kyngdome or couenaunt of grace . Chryfte is the raule that the lawe is abzogate, foralmoche as by hom it was abjogate. finally our weaknes is caule, for that it myniftreth an occation that the lawe thold be abzogate. for as witnelleth Deter , nepther our fathere noz we were hable to beare it. Thus the commauntement that went afore is dilas nulled bicaufe of her weaknes and onproff: tablenes. Alfo the policte Dieremie bringeth in this caufe (that is to wite) that the fathers kepte not the olde couenaunt oz teltament but brake it, and therfore a new was gruen, wher onto agreeth Daule, Capeng: what the lawe coulde not bo, in afmoche as it was weake bycaule of the fleline, that pformed god, and fent his fonne ec.

ad. 15.b.

Debre.7.c

Mierc.31.

Boma. S.a

Bartes of a: Twe muste thruke holly that the hole lawe brogacion be is abrogate. For els he that well contende Lone. that but a parte of the law is difanulled, and of abrogacion of the lawe.

Taueth a parte bnabzogate, is gpltpe of the bole lame, accordynge to Paule, who Capet. Gal.S.a. ateltifie agayne to euery man which is etecumciled that he is become bettout to kepe the hole law. Yea moreover to require a pte of the lawe as necessary to justification after Chapfte, is to make Chapfte the minifreo? fring, as wytnelleth the lame Paule, fap= enge. Therfore we haue byleued on Jelu Bala.il.e Chapite, that we myght be tuftifped by the farth of Charle, and not by the bedes of the lame, foralmoche as by the betes of the lam no felbe can be inftified. If then whyle we leke to be made ryghtous by Chapft me our felues are founde ipnners, is not then Chaift the minificr of fpnne - God forbyd. Intoub= tedly I can not teny but that the gowell ke= peth fipil that parte of the lawe which conlenteth with nature, not bycaule of Moles. or bycaufe it teacheth that men be iuftifped therby, but bycaufe it wolde (pf Bortes neuer had ben) kepe the lawes of nature to thintent there might be workes to beclave our gratuitie and kynones for therredynge benefptes recepued in Chapft.

t the surface of the lame, all a Theffectes of disanullynge the lawe, be Theffectes ferched forthe of the comodities whiche we or workes of houe by the abrogacion, and be thele : @o abrogation. bung be a newe teltament or cournaunt of grace whereby we be made free from the tos tanupe and curfe of the lawe, as wytneffeth the prophete Bieremie Careng. Lo the bares

Dierem, 31. C. Chall come (lapth the lorde) I chall frephe & the house of Jirael and the house of Judaa newebargann, not accordynge to the coue: naunt which I haue touenauted with pour fathers. ac. The prophete budeeltandeth bp the consumunt made with the fathers, that couenaut condicional, by which was fought epghtoulnes bpon condicion, and per was not found, without the promple of the newe conenaunt of grace, in whiche frely fpunts be forgyuen without condicton.

Gala.s.a

Bala.3.c

Roma.4.c

Boma. 6.c

Co buing a couenaut of remission of fpunes fre without ceafping. for the gofpell is a fre tidinges of forgyuenes of Connes. Co make bs free from the hole lame, accordynge to ii. Login. 3.d. Paute: where the fpirpee of & loze is, thete is libertie. Item be Capth. De that is circum: rifed is tettour of the hole lame, Ergo either the hole law ought to te kept, oz no pte. Row we be made fre fro the hole lawe, as pertep: neth to the purchaleot epattoulnes, whiche bnder this newe conenaunt or teltamentis gpuen for no lawes or workes. Cotake a: ways the tyranny bompnion power & curle of the law according to Paule, Chipa hath redemed be from the curle of the lame. To bapng a fure iultificacpon whiche is of faith for inflificacyon is therfore apuen by faith (Capthe Capnt Paule)that it mape befure.

To translate vs from bnder the lawe buto geace, Rom. vy. for pe be not bnærthelaw but under grace. Cruly to be buder grace, is to please god bycause of Chapite, and tobe

of abrogation of the lawe. fre from the lawes to thentent thou Moldel no longer feke with an bucertayne & bubt: full toulciente to be suftifped in the lawe. To Bernge and gout the holy ghoft wherby the beleuers are gupekened, gupded, and befended agapult the crueltpe of the deueli; of Deth of fpnne, of lawe, laborpng to Danne be, bnto euerlaftung tyfe accordying to that fapeng of the abrogatoue of the law, I will Johan. 1+. not leaue pou comfortles as orphanes or fathettes chylogen! Co make that our fultyl: lynge of the lawe wherby we teltifre out thankefulnes towardes god, may pleale god bycaule of Chapteed: 1842 adapt adapted

maundeminice, whiche france in Deerces

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S.il.sha

Contrarves to thab zogarpon of the lame Contrarves be thefe. To holde that that zogacpon of the oz errours. lawe is onely a bifanultynge of the letter of the laws. To lave the disanullynge of the lame is onely an experinge or extrugueline= ment of Apoles polycycor common welth. To lave thab togachon of the tame mas not Cooken of before in the prophetes, which etroue (papageth of not markynge the condicom added to the lame; as pf pe malikene mp commaundementes. c. Blo theplaces heretofore epted in the proue of the diffmiepon which the of the prophecies of prophetes concernonge a newe kongdome to beiet bp. teache the conteaepe of this errout. To de: mpe that our infrimite gaue occasion of a: Diogatong the law. To holde that the abrogacpon of the lawe pertapneth alfo to fuche

Lommon places in to

The herefpe of the Ceryn thians. Mazarecs.

10.03

The errour

Cphel.2.6

. termound to

Bala.ii.d

as beleize not in Chapft or have not the holy ghoft : Cograunte with the Cerpnthyans that the hole lame to lo abrogate that no pte of the fameis protetable to the Chritians. Co fave with the Paserens all thonges of the olde lame about Chapite are to be hept. Debyonytes. Co grant with the Debronites that the carnall commaundementes of the lame ascies cumeispon and luche lphe are pet to be kepte of the Chapftpans. Co fape onelp a parte of icholemen. of the lawe is abzogate, that is to wyte, the indervall and ceremonyall commannde: mentes. Co this errour antwereth Daule, whiche faythe that the lame of the com: maundementes, whiche fande in becrees is abrogate, in whiche place budoubtedly thapolitic (peaketh of the hole lame, Shoreouer to fay & only a part of the law is abrogateby Chuft, istomake Cirrift ampniftes of frine as Baule teacheth to the Galatheis In which epiffiche teacheth in Divers places that cuen the hole lawe te abzogate in fo modie alfo that he rebuked Deter which sommelled the gentyles to play the Jues. Co sholte that the law is in fuche myle absorate es nepther the two tables of Moles contep: nyingt the .r. commaundementes are tobe kepte among chapften men But fozalinoche as the law of the tenne commaunbementes erpainte the lawe of nature, pra and is all one with the tame of natures furthermore

fetteth forth with a certern goodly and line muleonedie the true worthip of god and the

of absogacion of the lawe.

tige workes! Therfore it is congenient to hepe the lame, not for Moles fake but by caufe of the mutual confent and agreament of the lawe of nature and the two tables. To fave that onely the ceremonyall and fu= Diciall lawes be absogate bycaufe that for the multitude of them to man coulde kepe them but that the decalogie contempng the p.commaundementests not abzogate lithes This etrous the fame is naturall, and therfore eafp to be is papificall. kept. Co graunte that fome commaunde: mentes of the lawc are to be kepte fivil by: . caule of the plenarpe or full inftifpeacpon. as be the commaundementes of facrifyces for fynnes. To afframe that even theefore the lawe of the tenne commaundementes is not abrogate bytaufe it is pet hepte of the Chaplipans. To whiche errour I anfwere, that in debettis kepte not as Moles lame but as a lawe confentunge with nature, To holde that the lawe of the ten commaunde papisticall, mentes is kepte amonge the Chapftpans to tultifve them. This extout is agaynut the fi= nal effectes of thabrogatio of the law which Declare the lawe to be therfore abrogat that we myghe be iultifped freip by Chaplt and that for no lawes or morkes . To fave that the tudicialles of at left way not all of them be abzogate bycaule fome pet remapne q= wesas be fos monge the Chillians as of wedlocke of diftination of domingons and lo forthe, Jan- cyon of tran-Owere. Chefe morepalles be therfore kepte quylite in the among Chipfipans bicaufe they agree with comen welth

Judicialles be Cuche la= the conferua

Common places 190 30

The herelye of pappites.

Gelames of nature. Co holdethat in ftede of Moles lawes have fucceted popes lawes namely concernpage ceremonyes. Chis et: roue thall be brought to appht better in the tytle of mens traditions. To denye that the shefell effecte of abrogarpon is that we be frelp interfect for Chapt . Co lape the lame is abrogate with a condicton annexed or co-Dicponaly as of we thall bo this of that. & c. Coholde that the tuele and power of the lawe hangeth first afweit spon the good as boon the bador. Ehts errour is confuted fufficiently amonge the fistes of abzogacion and is directly agapufte fcripture. To bringe agami with Storky Monetary Dipery and other heretphes the hole lawe of Moples. Co dzeme with the wzeteljed Anabaptiftes that the trine hal ones come when the kingwine of Ilraell hall bereftozed agapn with all the tames of the fame. This errour is all togpther Judapcatt. id aum Joth and adied er success bears among constant of any areas to

Stopkie. Donetarie. Diperie. Inabaptilij.

polinio della

ant odoug

adition and and

elato en givento

ant action

attachmos

Edf the Chepsten lyberty.

Indertye whiche is the moolt propre effecte of the abrogacion. For to this purpose was the lawe anused or shrogate, that we might be free by Chask Jesu in our tousciences, and enfraunchised from all outmande things, there are things also saying any page once commeth not with marking

of the chaiden liberty. fo.ciff.

2

t

or oblerupnge (that is to wite) roghtoulnes is not gruen for any outwarde thonges, for any workes, for any condicion, but frely for Chipft. Df this fredome fpeaketh Chipft in the gospell of John, where he sapther pt the fonne thall make pou free, then pe thall tru: John. 3.a. lp be free.

Twherfore the chipften lebertye is a free Diffinycion. clayme in the Spirituall kong dome throughe Jefu Chapit, by whiche we be free from the bondage and curle of the lawe, from the power of fpune and beth, and to be horte from the outwarde keppinge of all thinges in the mater of iultifpeacpon befoze god, whiche frankly is gruen to all byleuers bycaufe of Chapit. But foralmoch as me forthwith dre not, after we be let in luche litertie, but muft pet loue in this worlde. Therfore to thintent good ordre end publyque tranquille might be kept, we be bound fipll to kepe outwarde ordinaunces in the worlde.

The chapften libertie taketh bis name of Proue of the Chapft the author, whiche caufed and order optimicion. ned this libertie/ 02 bycaule this libertie ap= pertapne onely to luche as truly and in dede be chailtians. I haue added (in the fpirituall kongdome of Chaple) that ye myght knowe that the chapften libertie perteyneth not to the kongbome of the worlde, but confetteth in the delpuerpe of confciences, agaput certern frantyke persons, whiche make of the

Loumbn places

chipften libertye, a cartayne carnall loofies

T Row what mance of thonge the chapten libertie is, and to what hyngdome it pertens neth, theffetes do fufficiently declare, which Theme that we be free from the bondage and curfe of the lawe, from the power of fpnne, and of beth, and finally from the outwarte keppinge of thringes concerninge the matter of iultificacion before god, which frankly is avuen to luche as byleue bycaule of Chaple. For as Baule teltifpeth, Chapfte hath redemed be from the curle of the lawe, made for be a curfe. Item to the Rom.he farthe. The law of the spirite that bringeth lyfe through Jelu Chapfte hathe Delpuered me from the lawe of Conne and Deth. Allo Luke 17. The kyngdome of god cometh not with warting for / wherfore neyther the chapften libertye whiche is the principall parte or cffed in the hyngdome of god cometh not with wayting foz.oz obferurnge.

This worde frankely or frely excludeth all maner of condiction of lawe. For the christen libertie is against all observacions and condictions of lawe, by whiche under the lawe ryghtousness was sought, but not sounder so that nowe we be assured that ryghtousness frely chaunceth unto ve, bycause of Chryst, yea though we kepe not the lawe, so that we byleve in Chryste, that he hath enfraunches sed vs and delivered vs from the bondage of the lawe, accordingle to this, he that byles

Gal.3.b.e

Boma.8.8

ah.3.8

of me chaiften liberty? fo.c.itif.

weth in me hath everlallyng lyfe. Row, if be hath everlafting lpfe, ergo he hath rpghtoufs neffe, fythe the one is incident to the other. Baule alfo bleth thele termes freelp, with: 130ma.3.8 out the workes of the lawe.ac. finally, by: caufe the chapften lebertie bath only respecte to the confcience, therfore forth of the confci ence, it belivereth not from outwarde ordys naunces, be they temporall or ecclefiafticall. orderned for the conferuacion of good orte and comon quiet, though we be fre also from thele in confcience, lo that fuche ozopnaun: ces, as well ciuple as ecclefiafticall in the maer of wilificacion can whothing, as heretos fore hath ben thought bery wickeldy, names ly concernyage rytes and ceremonyes of the churche, of which many be also wyched.

Tothe felfe Came caufes map be of the chape Laufes Gen libettle, whiche be of the abzogacponoz of the fulfpliping of the lawe. for thele thre places te in maner all one, and haue weinere the fame effectes, taken forth of the profpte and commoditie, neuerthelelle I thoughte good feuerally to handle thefe thre places bis cause of the great builte therof. Also bicause the common plage is fenerally to despute of thefe thre places, what the fulfpllyng of the lame is, what the abzogacion, and what the chapiten libertie is . Rowethe caufes of the chapften libertie be thefe : The prompfe of god concernynge this libertie. Chapft, for he to the perion that believereth, and for whom

0.8.00

Lommon places on the

30h.8.0

Moma.s.a

tayenge/pf the some shall make you fre, you shall be in dete fre. Also according to this of Paule. The law of Piette of type through Jeius Chipst hath made me fre. Ac. I mally our weaknes in keppinge the lawe is a cause of the chipsten libertie, bycause it gauc occasion of our delipicery from the thialdome of the lawe, which burthen neither our fathers not we (sayth Peter) could be are. For the commaundement which went before is disamulied, bycause of the weaknes and disamulied, bycause of the weaknes and disamulied, bycause of the weaknes and disamulied according to the stope is disamulied, by ause of the weaknes and disamulied as the source of the holy ghost may also be sayd a cause of this libertie, for almoches as he is the governour a preserver therof.

Bebr.7.c

Partes of the chaffen fredome be none.

T The chapften fredom is one onely thong. not cut in to partes, euen that wherby we te fre in our confciences from al outward thin: acs, concernynge the matter of tuftificacion. Yet neuerthelelle this libertie bath relacion to two fondare effectes, from whiche we be fre (that is to wite) from inwarde thonges, whiche exercyfe thepz powers in the confeience as to thefe : the curle, the dominion the power, and execuation of the law, the beupil, fpnne, beth, and to foith. from outwarde thonges as be ceremonres, indichall lawes, all mens tradicyons, which we knowe to be indifferent I meane whiche mape beompt ted in cafe of necessitie without fonne . 26e= fide this there is an other libertye which the Ceripture remembreth, called the libertive of

Libertie of Lette. of the chaiften liberty

to.c. b.

felhe, and is contrary to the Chapften liter= tie. De this fpeaketh Baule wattonge to the Galathians laying . Brethene pe were called Gala.f.c. in to libertye, onely let not your libertye be an occasion buto the flethe but in love fetue one an other. Truly the libertic of the flethe is by whiche we thynke any maner of thing is laufull for be to do. The authour herof is Satan, the difturbur of al honeft and pea-Cyble ordinaunces.

Theffedes of the chapften libertye be De: Cheffectes trued and fetched out of the commodities of the chaine whiche we recepue by it . And they be of . !!. lybertie fortes by reason of the two sondry thruges of which they be formed. for we be free not onely from inwarde thringes with whiche the conscience is vexed, but also from out= warde thinges. Ind to thele thinges of two Conday Coates may be all fuch thonges aptly referred as we to teliuered of by this chaifte fredom. Theffedes that vrocede of the commodities afwell of thynges inward as out: ward be thefe. To have remissyon of frnnes bycause of Chapste by free imputacyon for no lames fake or condicton fake or any out: warte kepping fake, to thentent the promps (as Baule farth) mave te cettarne and fed : 1Roma.4.c. falt. To belvuer the beleuers in Chylt from Roma.8. the power of fpine and of Deth. To be belp. Gala 3.c. uered from the curle of the lame . To be alfured that god is pacifyed and mercyful bn= to be throughe Chapite. To be under grace Roma. S.

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as Baule recordeth, that is no longer to be toffed with the ftopmes and curies of the lawe whiche they fril Do fele that be bider the law. To be incowed with the holy shoft which guyckeneth be to a newe life, ruleth. and refenteth, after we te ones enfragcheled by Chapite. for Chapite bepnge gotten by Earth gructh the holy ghoft. To fulfplie the lawe truly, bycaule the baple or couerpinge is taken aware by Chapft, under whiche in tymes paft was cloked fo great fulfyllynge of the lawe in mere hppocrefpe : euen as pet at this daye is farned and cloked the fulfyllynge of the lawe, by fuche as from whome the coveryng is not taken aware by Eliya. To be belyuezed from the hole lawe of PBo= Ces, accordig to Daules Caveng. Zbrogatrug the lawe of the commauntementes that fan deth in decrees. Lertevnly to thynke others wple agapuft this effecte and to lay that we be belyuered onely from a parte of the lame, is to make Chapfte the minister of fynne, as the land Baule tellifieth to the Galathians. To be made fre from all lawes, tradicione. cibpnaunces, and outwarde observaunces in the mater of iuftificacion, by this effect pet is not taken emape our obedience towarte. fuche lames tradicions and ordinaunces as be not wycheb, and maye be kepte without Cyune, bycaufe all thynges ought to be bone in the churthe (as fant Daule comaunded) fempingly and in order. Furthermoze, we pught to kepe the ringll or temporali lawes,

2.£02.3.c. Ephe.2.c.

Balathi.2, d.

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of the chriften liberty. fo.c.bis to thintent tranquilitie a publyque bonefto myght be kepte a conferned in the world.

Totrarpes to the chailten hbertie be thefe Lotraries to To grafit that the chaiften libertie is a gaple the chaiften belvuerve and free ryddaunce from all ma= liverie. ner obedience to whiche we were bounde before the knowlege of the golpell. En holde that the chapten libertic is a delpuethe onely from inwarde thynges, as from the curle of the lawe, the wwer of lynne and of bethe and lo forth, and a byndynge bnto good workes wherby men beferue to beiufifted. To fape the chaiften libertie is an in= fraunchvlement fromthe lawc of Boyles. but not from the lawe of Lhapft cocernyng tharite whiche is referued for iuftificacion. Co deny that the chaifte libertie is a fre en= traunchement as pertepneth to iuftificacion from all thonges. Co graunte that there is fome caufe in be of the chapften libertie. To Cape the charlen libertie mare begotten by our Defertes. Co bolde that the charften ip- Inabaptiffs bertie taketh aware obedience due to payn= ces & chaungeth common ordinaunces. This erroue cauled in Germany aboute.tu. veres ago the great rifping of the comens in which were flanne aboue, rrr. thoufande of them. Co holde with certepn fcholemen, that albe Scholemen. it we be fre from the ceremonials and indirials of Moples, pet not from the lame of the.p.commaundementes, called the mozall lawes, whiche as they fay be left for chaften

39.11.

men for thepr full and plenary iuftificacion. To fave the chapften libertye maye ftande without farth in Chailt. To lay the wicked be partakers of the chaiften libertie. To hold that the law may truly be kept, fo that thou mapft byleue in god, and loue truly god althoughe thou be not translated in to this lis bertve by Chapfte. for without this libertie the bayle, that is to fave hypocrefve, is not taken awaye in the fulfyllynge of thetame. accordynge to Baule.ii. Lozinth.iii. To fave the chapiten lybertie mave fande without a neme lufe. Co graunte that we be Delvuered from the lawes of Morles, but that the Dopes tradicpons be come in they plas ces buto englitouines. Co bynde mennes confciencies to the keppinges or obferuauces of outwarde thonges boder hope of julify: cacpon or binder deedly frane. To biffurbe bnder the pretence of this libertie all tems porall and polityque ordynaunces. To dila: Inabaptiftes null oner cloke of this litertie the publyque nourtour discipline and obedience. Co delpice buder the preterte of the chapften liber: tie all honelt maners. Cobynde be agayne unto apoles lame faue as farforth as the Came agreeth with the lawe of nature.

The herelie ofpapiltes

00.3.01

The herelie ofobleruaut

Of the croffe. Cap. rrri.

The descripti on of & croffe of Thailt.

he croffe is any maner of affliction, beit inwardely in the mynde, or out: wardly in the body, which chaunceth

of the ctoffe fot.c.bij. by the grace of god for the golpelles lake or for Chrystes name ; that by it the farthe of the holy perfons myght be proued, the lone of goo knowne, and the goolp glozified and renowmed, by a wonderfull delyuerye be: fore them perfecutours.

TEremples of the inwarde afflydiom ap: 1020baciones pere euerywhere in the platmes where Da: aid complaymeth of fprimes and of the hor cion. riblenes of Deth, as in the biofalme, where be fapth. Dlozde rebuke me not in thy ans plal.6.a. gee, chaften me not in thy heuve difpleafure. Thefe inwarde afflictions and croffes, we call commonly eribulacions, or anguythes of mynde and admitted equational and

TEremples ynough of the outwarde affice dion or croffe be neyther at this day lacking fithens the tyme that the pure worde of god hath of late frionge by agarne wherwith alfo came forth the croffe, whiche is accounted to be alwayes the mooft farthfull com: vanion of gods worde. The grace of god is the cause of this crosse according to the say: enge of Deter. for this is the grate of god 1. Deter.2.0. and in this we be called ac. 3 added (for the golpell lake oz name of Chapite leeft a man Cholde thonke here that it is the croffe to be pumpfico as a murtherer, folon, blasphe mour, heretyke.ac. Ind fo Beter Difcerneth 1.1Deter'2.de the reoffe of the christen innocentes from the croffe of them, whiche have Deferued it by thepe wycked deves. Also Chapste lapth, pe Luc. 12.

of the definis

. Dione

D.iii.

thall be hated of all men for niv names lake furthermoze theie mozdes, tor the golpelt fake or the name of Ehrpft, do exclude fuche croffes as be diviled and chofen by mannen Thefe be crou wette, whichecerteyn toly workemayltees and tuftifpers of them felues, bolave byon them felues to merpte by the fame euerla= uauntes and frynge lyfe. For the true croffe is a thringe fuch other glo annered to the golpell, whiche who fo euce epous hypo: recepueth, chall haue no nede to lave a croffe bpon hym felte, fythens of the owne accorte tt foloweth the profession of the gospell. for pe thou be a reght gofpeller, pea a right chits ften man, for one deuvil thou halte recepus infinyte for one perfecutoue, a great multis tude of perfecutours whiche Wall the ina mayte of the continually.

1.19 ctet.1.5.

ched fryers,

holy obser =

crptes.

1910.3. B

T Theffectes of the croffe which Thave put in the diffinition wall be euident by the plas ces and exemples folowinged. Des Salua cion (farth farnt Deter) is prepared alredy to be themed in the last tyme, at which tyme pe thall recopce, though now for a leason (pf nede regupte) pe are in heupnes through ma nyfolde temptacions, that your faythe ones tryed, beying mothe more precious than gold that periffeth, though it be tried with tyre, myght be founde in to prapie, glozp, and hos nour. Item the wyfe man farth. whom god loueth he chafteneth. De frourgeth every fon whom he recepueth. This chet of the croffe is moofte excellently and godly fet forthe

Manughout the hole rij. chap. to the Debaues Rome, eremples be thefe. The temptacion of 3braham , where god bad hom offre his Bene.22. fonne Maac, for tryall of his fayth. Job alfo 300 .1.2.3.4. mas tempted and loge affrited for prote of big farth. Chapft called buto hom Deter on Dath .24.6 the fee to proue and try his farth. Bozeques in the boke of judges it is red how god des Zudic.2.d. Aroped not certern nacious of the gentyles to thintent he wolde true throughe them the cholosen of Afrael whether they wolte kepe the mape of the lame a walke in it or no. fis nally bery many exemples of the glozyous Delonery appears in the fcripture in whiche a man may le that god tos this purpole hath brought the farthfull and godly persons to the croffe or tribulacion, to thintent he wold gloufie and fet out their name and renowne before they perfecutour. Tyther belongeth theremple of the wonderful delpuery of the Erod. 7.8.9. thyldren of Afrael, of Joseph out of papion, Gene, 41. of Anna the mother of Samuel, of Dauid, 1. Reg.t. and infinyte other.

1.1Reg.17.

The caule of the croffe or tribulacion , is The caules the konde woll, grace, or charite of god, ac ot the Croffer coloring to the layeng of Beter. This is the 1. Weter.2. fauour of god, and to this pe be called. Allo Wouer. 3. of the wyle man, whom god loueth, hym he Thoccalio of chafteneth. The occasion of the crosse is the the Erose. felte golpell whiche detecteth the hypocritis rall and faile worther of god, whiche thrng the hypocrytes can not beare, and therfore

Anc.s.

43hilip.2.b.

Jacob.r.a

Galat.S.d.

T. TO BEY

19 artes of the Croffe.

they halten them lelues to perfecute the los uers and folowers therof. The formall caufe of the croffe, og forme and maner of berynge the croffe, is pacience; accordynge to Chipites savenge: By parience pe chall possesse your soules, Also accordinge to the Tapenge of Baule, to all Cufferaunce and pas cience with top(as who tholde lave) that the hert be not angree with god in tribulacion. Hem to the philippians. Do pe all thenges without grudgynge. Grudgynge and grefe in the croffe be contrarpes to love and reionfpngc. for furely the godly ought to foy and retople in the croffe and in afflictions in that they be luche as god well let them luffre for the golpels lake. Ind therfoje laynt James Capth. Sipy beethten, count it for an exceding iope when pefall in to Conday temptactons, knowing this, that the triall of your farth bayngeth pacpence. ec. IRoma. b. and not oncly that, but allo we glozpe bpon our af-Aidions.

Maw, that pacience is the gyfte of the ho ly ghoft , tellitreth Daule where he laythe. The fruite of the fpirpte is loue, tope, peace, pacience. ac. Jeem plal. Gr. Bll mp thonges be subtede to god. For from hym commeth my patience.

Theoffe or tribulacion mape be dyuided in to the inwarde and outward croffe. The inwarde compapieth thatfliaions and temptacions of the confcience. Whe outwarde of the crosse.

lo.c.iz.

eroffe contepnetti all cutwarde perfecucions howevert the inwarde and outwarde croffe be very greatly contorned and lingt the one to the other to that the outwarde afflictions De feltome without the inwarde. For when we futtre tribulacpon outwardly, webe inwardly affaied and trped allo with tempta: eyons . Certes, It is enght erpebrent to teterne and knowe this diuction of the croffe. left when we heare that the croffe is a thing incroct and annexed to the golfell, we thold forthewith lubge that he can not be a good Chapiten peelon whiche fuffereth not outwardly epther perfecuepon or death, lphe as at this daye the Anabaptiftes play the foles Inabaptiff in a ryght weyghtpe & ernelt matper which Apffly do contende and fave, we can not be true chuften men, onles we luffre beath and be flanne & to thontent we moght be flanne they commaunde be to leke occasions. In tere the croffe as a thong annexed to the golpell, hall neuer faylethe chapften men. Ind The inward albeit it thall not bere them outwardly; pet croffe is moch inwardely there hall be alwayes infynyte moze greuo' temptacyons of suche payne and greuaunce then the outthat there is noman but had rather luffee mard. beth and molt extreme and greuoule perpls that myght outwardly chaunce then fuche temptacpons fo that the fame temptacpons te true and bufained terrours and feares of the mynde.

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Theffectes of the croffe be thefe. To pue Theffectes?

Budles.d.

TO.C.(T.

Deuter.g. a.

Mide

Death.5.b.

theil the outs

. Guact

Lucustini 1

Daniels.

and tepe a mans fayth, as the fcripfate bill nellethi. Betrit. Jacobi. Allo in the booke of judges god in his anger fapth concerning the chylogen of Mraell, that he woldengt cas forth the relt of the gentples to thintens to proue Birael through them whither they mpl kepe the map of thelogo to malke there in as their fathers did of not Item in Erob. Eby he farth . Co tree them why ther they well walke in my lawe. a c. frnally in the boke of Deuter. it is redde. Thynke on all the wave whiche the lazde the god lead the this, rl. peres in wyldzenes for to hable the and to pue the, to write what was in thrine hert whyther thou woldeft kepe his comanmaudementes or no.ac. To be a token of the Drouer.3. b. loue of god towardes us. For whome god loueth bym he chalteneth. To be a ligne that we be the Connes of god Debs . xi) . If pebe not buder correction, wherefall are partakers, then are ye baltardes a not fonnes. To be a fpgne that we be in the kongdom of he uen and that the kpngdome of heue perteps neth vato vs. for blyffed be they (faythe Chapit (which fuffre perfecuepon for ryghtwyfnes false for thepre is the kyngdome of of beuen, as who hold laps, thep that luffre perfequeponbe fuer they is in the kyngdome of heuen, and that the kyngdome of heuen belongeth buto them . To have a gloppoule belpuerey annexed bnto it, of whiche effecte there be many examples in Cerpture . 3s of the thre chyloren in the burnynge furnace.

Item of the delineraunce of the chylosen of Groding Maeil, ot Sulama, of Jafeph, of Jonas, Daniel.iz. of our faufour Chapte, and of many other. Bene.37. To have everlattig lyfe after this as a qupet Jonas.ij.3. reute of rightoulnes to it annexed. Fozeuer- Wathij. laftynge lyfe the apolite calleth the feute of enghtoulnes as a change inepdent to roghtoulnes where he lapthe. Mo maner chalp: Debre rije fynge for the prefeat tyme femeth to be topous but greuous, neuertheleile aftermarbe it bayingeth the quyet frute of ryghtoulnes buto them whiche are therin exercpled. Co. haue a certeyn and fuer tope afforpate buto it and that by plompile. As appeareth in the gospell of Johan where Chapitalapthe berely verely I fage unto you; pe thall mene a Johan . 16.0. lament and the world hal reiopce, ve hallo row but your forow hal be turned in to top: To be a figue of our bleffe. Math. 5. Bleffed te pe when me that reuple pou a plecute pou ec. Co have everlallynge tope and glozyfy= cacyon with Chapit afforpate buto it accomdoug to Baule, we luffre with hom to thentent that togyther with hym we rayght be glorifyed allo to Timoth, Yf we be deade with hom we hall together loue with hom, If we be pacient we chall togyther repgne with him. Co encreale our hope in god, witnestynge Panic. To this purpose we bebe: i. Copin.4.6 traved and teuiled that we might hauc fure hope in the lyugnge god . Allo Bom . b . we recorde ouerour affinations, knowing that offipation gendereth paciece, pacience tryall,

Boma.g.e

ij. Eimo.lj.b.

tryall hove.

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With these and semblable effectes of the croffe namely (uebe as procest of rewardes. Do not folowe even bycaufe of the croffe as thyuges pozely due to the came, but bycaufe Suche effectes be prompled to the berers of the croffe. wherfore in the b. chap. of Math. and in opuers other places of fceppture we ought bilygently to colpere the cautes why they that fuffre perfecucion be called bleffed, as where Chailt favel bleffed be they which fuffre perfecuepon for enghtouines lake, for thepre is the kyndome of heuen . Dere we must note that the taute of bleste is to be in the kyngbome of hene, to that the meaning and lence of this ter tis , that luche as luffre the ceoffe be bleffed , bycaule they be in the hipngdome of heuen, and not bycause they fuffre perfecuepon. 31fo Chipft latth bleffeb are ye when men reuple pou and perfecute you, and thall fallely lape all maner of cutts agaynft you for my latte reloyce and te glad for pour rewarde is great in heuen , here pf pe woll fette the cause before, pe thall eafly have the meanings and exploracyon of this place in this wofe. Bycaule they that be per fecuted a reupleb for Chuftes caule, knowe that thep to regarted of god, and haus a fure reward by promple, land up for them in he:

Contrarpes
or errours. (Lotrarpes to the croffe be thefe. To grafit Anabaptifics with the Inabaptifies that by the name of

Math.5.a

math.s.b

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troffe is only ment an outwarde perfecucion Co graunte that the croffe oz perfecucion of the godly plons chauceth cafually. To ipute the croffe of the godly bnto Sathan. To Des npe that the croffe chaunceth of the bountt= full wyll of god, of the grace and charite of god. To beare the croffe bupacpently and grudgingly agaynfte the forme of bearynge the croffe. To curle god in perfecucion, or in the croffe. To be angry with god in tribula. Chillaftes. cion. To holde that the godly perfons hall not be lubiette to the croffe euen to the enos of the worlde, but that the croffe of the god= ly hal ones ceafe here in erth, that they may reigne here peacibly Lout al maner of trouble or affliction, to thende of a thousande peres, all typauntes & wycked plons flapne. This errour longe ago began of the Chili= aftes, whiche now of late the wetched ana: baptplif haue renued. Item rachly to runne Inabaptifes bpon perfecution and the croffe. To lave the croffe bpon them felues. To holde that it is Conne to fice the croffe where efcape of fe= page mape be without preiudpce of gods name. To holde that the croffe map be refp= fed with the (worde, and with biolence, a= gaynft the manifelt exemple of Chapfte, and of all farntes. To tulthe hedlinge in to the daungers of the croffe, and to prape to have the croffe and perfecution, as longe ago the Donattics. Donatpites dyd, and as the Anabaptpites Anabaptiftes do at this daye. To graunte that he can not be a chapiten man, whiche epther luffercth

The ettout of monkes trpers.

not outward perfecucions, or bye for the got pell. To maynteyn the opinion of friers and monkes, that the punyamentes of wyched malefactours ftande for theps faluacion. To holde that the croffe as a good worke tufifts eth. To holde that theffettes of the croffe whiche procede of rewardes do chaunce onto \$ godly, even for the verpe perfecution or croffes fake and not bycaufe of the promple.

Of humflitte. Cap.xxxi.

Diffinition.

I Amilitie oz lowlynes towardes cob is the true feare of god wherby the confcience bepnge terrifico and made effrapde with the ludgement of god, cafte from them they? hole confpbence of they? owne powers, of they owne wyloome, of theprownerrghtoulnes.ec.

Brone

This diffinicion is proved fufficiently by Elay, 66. a. the prophete Elaie, Capenge. Chue fapth the lozde, heuen is mp leate, and the erthels mp fote fole, where hall nowe the houle fande that pe well buglde buto me ? and where Chall be the place that I woll dwell in ? 38 for thefe thynges my hande hath made them all, and they are all created, fapth the loade. whiche of them thall I regarde ? euen hem that is a lowly troubled (pirpte, a ffandeth in awe of my words. In exemple of this hu: militie is excellent in Dauid, who beyng res buked of the prophete Rathan, elpreth big

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tonne, and not truftynge that by his owne propre fullyce, he myght appeale the wrathe e displeasure of god, when he sawe he thole be put out of his kyngbome, he knewe that the thynge was bone by gods counfaple and prouphence, wherfore he trufted not to bis owne powers of wploome that he myght retapne and hepe firth his kyngdome. The vellell wherin this humplitie repoleth is \$ mynde, and therfoze faynt Deter calleth it i. Det. b. &. the lowlynes of mynde, layeng, Se pe haue lowlynes of mynde fyred in you.

MINO!

Df humilytie the caule is the holy ghoff, Laules whole gyfte it is . To whiche is also goddes worde abbed, for the worde of god teacheth and instructeth be to distrust and condemine our felues and to commpt our felues holly to Chapft. Saint Barnard maketh the know: Barnar. fup lege of a mans lelfe the caufe of humitite, for cant. ferfi.37 thus he faythe. I knowe that no man with: out the knowlege of hom felf is faued. Fox of this knowlege of a mans owne felf fpringeth humplytic mother of Caluacron and also the feare of the losd which in like wose as it is the begrunpage of woldome to allo it is of helth.

Ehis humplytie, of whiche we fpeake, Ropartes hathe no partes. Foz it is one certapne mo: epon of mynde towardes god, by which the confriences feared by the tudgement of god, distruste them feluce, to thentent they might

beholpen by the mercyc and appe of god.
The ciuple humplytte or lowlynes, whethy we delpyle not other before our leltes, is theffect of this true humilitie towards god. For who lo ever knoweth his owne vaclenelle and wyckednes that neyther cotemne ne delpyce other. Lertes an hypocryticall secountrefeyte humilitie is that, whiche our monkes, fryers, chanous, and nunnes have tayned in ceremonyes and outwarde apparell. This humilytic maye be rather called arrogaunce or pryde.

Sumilitie of religious per lonnes.

Effectes of bowlynes.

Blave.66. Plalm.so. 1.Pett.5.b

Math.S.a.

Judith.9,c.

Theffectes of this lowlynes of herte or humplytye, in Expoture be knowne to be thele. To feare god truly . To be fraved by the knowlege of a mans owne fynne truly. To caste awaye in the lyght of god all his owne ryghtoulnesholpnes, wyldom, confibence. To be of a contrite and humbled hert To be a token that god woll have mercye on be. For god refplteth the prombe but to the lowlyons he grueth grace. To be a figne that we be in the kyngtome of heuen, accordynge to the lapuge of Chapfte. Bleded ate the meke, Rome the humble be called bicl led , not bycaule of the verey worke of humplptie but bycaufe they be in the kongom of heuen. Item to be herte of god as Judith layth. There was never proude perlon that plealed the oh lozd but i the prayer of & huble and meake hathe thy pleature ben cucr moze. Also plaim. rox. God hath loketh bpd

fo.c.riti.

the praper of the humble, and hathe not defpreed they peticions. To be eralted of god Lue .t. De putteth downe the myghty from thep; leates and exalteth the lowly. Co bre the weakenes of others . Df this effecte S. Daule treateth manyfellip to the Galath. Capeng. Bietherne pf any man be fallen by Balath. 6.0. chaunce in to any faulte, pe whiche are fpieptuall, helpe to amende hym, in the (pirite of meakenes, & c. Allo Chapit ABath. bu.

Totrarpes to humilitie be thele. To holde Contrarier. that humilitie or lowlynes flandeth in out: Che errouwarde geltures, clothynge, ceremonyes, tp: of Beligiou'c tes, and other outwarde thynges. Co lave perionnes. lowlynes of mynde before god is our owne worke. To lay humilitie euen of it lelfe, gp= neth remifion of fpnnes. To make ocgrees of humilitie, and certayn rewardes of them in the lpfe to come.

Est facramentes. Ca.xxxiif.

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Acramentes be vilible lignes, inftitute Diffinition. and orderned to tellifye of the bountiful worl of god toward be, and to moue and except our hertes to farth towardes the promples of god.

TI call the facramentes bifible fignes for Probacion. two causes, the one bycause they be lapte o= pen to the eyes, the other bicaufe like as this ges let before the eyes do moue the lyght: fo the Cacramentes moue the herte to byleuc,

Buruffine.

Cherfoze lapnt Augustyne very pperly cali leth a lacramet a vilible worde . for lyke as the worde is a meane, wherby the holy shoft moueth the hertes to byleue, & is caufe togy= ther & the holy ghaft of farth (according to Baule. Farth is by hearing, hearyng by the word of god) So allo & lacramed be meanes wherey tholy ghoft moueth herd to bileue.

Roma.ro.s.

be in maner caufes of the very farth.

Cheffectes 01 operaciós ot the facta: mentes.

Theffedes of facramentes haue no am= biguitte oz doubt, but be moft clerely efpred by the vie of circumcision which was a ligne that telified and barc witnes of the fanour of god towardes Abzaham. It admoniffied hom of the promple. It lefted hom bo in

Roma.4.b.

temptacion buto fapth, & therfore this ligne is called of the apostie the seale of ryghtous nes, not that it iuftifped Abzaham, but that it affured and as it were fealed by his herte, and kept hom in a fuer farth towardes the promps whiche was made buto hym. Un: Doubtedly no man wyll wondie at thefe eftetes of the factamentes pt be bnderftaune weth the vie of the word wherfore the word ferneth. Ind wheras a facramente is a bill= ble word who thall doubte but that a factas ment mave worke that thynge in the eyes, whiche the worde workes in the eares.

Divilion of facramentes.

H According to the parietie and diucrlitie of Cacramentes we dupde them in to fignes pniverfell, and fignes particular. Univerfal lignes be luche as pertepue to all men a lpke and be not bounde to certapne perfons, as

Muiuertall lacramentes.

Daptilme, and the louper of the lorde. Unter baptplme me may coppele abtolucyo, which properly belongeth to penitentes or repen= taunte perions for baptyime allo is a figne of tepentaunce. Ceuly thele lignes 3 meane baptplme bnder which I allo compagic ab= folucion)and the fouper of the lorde bepro= prely called facrametes bycaule before that thep be fignes of grace they have also remis fpon of fpnnes annexed. But foralmoche as we fe that all those thynges in a generaltye mape be called facramentes which contepus promples to them annexed, as te praper, the croffe, almes, matrimonpe, gouernance, and fuche lyke, enerfoze thele & femblable ought to be referred to the briverfal facramentes. For praper pertepneth to all men indyffes rently like as allo the reft namely in respecte of power. Sygnes particuler be luche as be Signes og gruen to papuate or peculpar perlons, or to lacramentes Tome certayne people, as circumcpfion was perticuler, gruen to the Jucs. Allo there were lygnes grue to Gebeon, Ezechias, and to other. In Dede thefe particular france althoughe they were fpgnes of grace, pet thep had not promples annexed buto them of remplyon of lynnes as have the lacramentes of the newe teltament.

The lygnes of lagramentes of the newe Caules teltament, whiche pertagne propiely buto bs were ordepned and institute of Chapite. Dar weaknes gaue the occafyon of inftitus trage them . For mans mynde after the fall

Dil.

che hare worde it coulde not have fredeakt byleve, therfore Chryst moved by our weakters, added to the worde certague lygness ed helpe our inframitie, to thentet we might be ledde felyngly e, as it were, by the hande with feith and the beleve of gods promyles, who feith and the beleve of gods promyles, layth, Man before synne sawe god, where he sayth, Man before synne sawe god, where he sawe have not concepue god, onles he be holy pen by some meanes. To these causes is added the worde according to this saying, if the worde be put to the elements, so is made the sacrament.

Theffectes of the factamentes The effectes of the facramentes te gather ted of theys pope wie wher buto they ferne, whiche who fo marketh, togyther with the circultaunces and occation of the orbinance of them thall eafly fe what be theffeites of the factamentes. Surely they maye't thefe. to be lygnes of grace . To advertile be of the promples of god. To exercple and mous the hert to byleue the promples of gob. To lefte up the godly in temptacion onto feith To be tokens of confestion by whiche we confelle what god we ferue. Cobe fpgnes of thankes grupnge. To be allegozpes and as a ma wold fape whatthe wozbes of good maners , whiche mpght prouoke be to ferus one an other, and to chaunge our lyfe in to better.

Cottaties to the facraments be thele: To Cottaties of holde that faceamentes be onely markes of eroures. out profession, wherby the christen men are differned from the bethen. Cofar with the Inabaptiftes that facramentes be onelp to: Inabaptiffe kensoz watche wordes of good maners.

Co graunt with the Enthulpaltes that the Enthulialts. holy gholt is suffecient and that we nede no factamentes in the congregacyon. Co holde with the Cholemen that there be onely feue Debolaftikg Cacramentes of we call all those thonges in a generaltpe facramentes whiche haue pro: myles annered. Co call with the fcholemen Come factamentes which have no promples annered . Co graunte with the Donatilles Donatilles and other beretykes that the facramentes mave not be bandled of eupli minplires. Eq enpe the facramentes to be francs of grace. Co abde any thynge to the factamentes op plucke any thruge fro them. Co denpe that the facramentes be made by the commenge of the morde bnto them . To benpe that las tramentes be meanes to moue the bert buto byleue. To denve that the propre and prons cipall effectes of facramentes be to tellifie of the loupinge well of god towardes be, and to Apre our herte to fepth whiche recevueth forgruenes of france annexed to the lignes of the newe testament. Co graunt that the facramentes be not ratifped og fuer without farth opour addicpons . To this errour an= fwereth fannt Augusten in his boke of bap= Jugustin tyline with these wordes. It farligth not

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eroures.

when we treate of the perfection and holps nes of the laceament, what he beleuest of what taythe he is endued whiche recepueth the fatrament. In det it fapliteth bery moch as touchpinge to the wave of Caluaryon that is, that thou Woldelt obtepne theffectes annexed to the faceament . 25 ut et Caplieth nothringe as concerning to the quellion of the Chreament. Ind euen in the fame toke of bas ptyfine pe xonteth thus . Manifefti eft fierl polle, bt non tre integra, maneat lacramen: tuin integril. Ehat is It is manyfell it may be; that fayth nordepnge perfect, pet the la-trament mape remapne perfecte. To holde that theffices adbed to the facrametes map be taken withoutfapthe. Co adoze and fus perfictionly to worthyp the lactainetes, ne gerthleffe in the meane featon a reuerence towardes the facrametes is not prohibited. We wiel and ftraungely to interprete the morbes by whithe the lacramentes be inli: tute. Bll whithe contraries thou malte fond Debated and confuted in my Latethilme ot inRitacyon of a chaiften man.

Cofbaptylme. Cap reritg.

Bituted of Chapite for remyslyon of iranes.

The proue of this diffinicion.

Bath 18. D. Co pe and teache (layth Chrylt the inftis

of baptpline.

to.c.rbi.

fong them in the name of the father, the Con and the holp ghalt. Alfo Marke. 16. whofa byleueth and is baptiled thall be faued, that is, thall have remission of Connes. Lykewplc Deter, preachynge to the people Cayo: the ad.fi.e. pent pe and be every one of you baptyled in the name of Chapit for remillion of fpunes.

T The caules farre and nere of baptilme te Caules of thele, the worde, the water, the minifre, the baptilme. person to be baptyled, the godfathers and godmothers. Di thele fome be of the lub= Caunce of baptplme, as the worde and the water, accordying to the ordinance of Christ. 5. Juguftyne of the morde (peaketh thus. Juguftine. Accedat berbum ad elementu, et fiat lacra: mentum. That is, let the worte be put to the element, and fo let the facrament be made. Allo in an other place he farthe, Merbo ba = Buguft. bpon ptilmus colectatur, detrahe berbum, & quid elt aqua, nifi aquarthat is, By the worde is baptilme confecrate, plucke away the word and what is the water but water. Row the minpitre, the person to be daptyled, and the godfathers and god mothers be not of the lubitaunce of baptpline. for baptpline is made nepther the better not the worle by reason of the persons. Farth whiche the 3: nabaptpites require as principall caule to the full perfection of baptplme is not of the Substaunce of baptifine bicaule the enticette and perfection of the facrament dependeth onely of the worde and the water, whiche

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two thonges being veclet it is not to be dit puted further of the entiertie of baptylme. for baptilme is entiere a perfecte whether the perions to be baptiled , the minister god: fathers & godmothers to beleue or not beleue. Reuerthelelle this is true to thobternia of forgruenes of Connes whiche is theffede annexed to baptylme is required farth alle: tyng to the promys of remisivon of synnes. And this is it that faynt Augustyn fayth. It Capileth not as touchonge the entpertyeof the facrament what he beleueth or & what farty he is endued whiche recepueth the facrament. Great diuerfptpe doubteles there is, as perterneth to the wave of faluarron. But as to the question of the facramet there is no dyfference. Saynt Augustyne calleth the wave of Caluacion which I call thobtey: nynge of theffcde annexed to baptilme concernyng remiffpon of fynnes, howbeit after what maner and howe the infautes receive remplyon of frimes in baptyline where as they have not farth by herring of the word, I have luffpepently declared in my cathe thy ime or inftitutpon of a chapften man.

adguaine.

D'partes

Catedes of baotilme, Bat.z.b. One onely thyuge budiuided is baptiline or whiche we heare speake, that is to wyte, the baptyline of water.

The propre effect of baptisme is remission of synnes, according to the laying of Peters repent ye, and be every one of you baptised in the name of Chryste for remission of syn-

bes. Item of Christ De that byleueth and is 900.18.18.18 have remyllyon of lynnes. The rette of theffectes which folowe, do fpaping oziginally of thinges incident to baptplme, and of the propre ble of lacramentes as : To be a lyane that we be delpuered from the deupll, fynne, beth hellac. To be a franc of our remouing out of the apagdome of Sathan in to the kungdom of Chailt. To teltifpe of the bountifull myll of god towardes bs. To be a to: ken that we be reconcyled to god . Tobe a malhynge, in whiche is gruen buto be the holy ghole, who begynneth to mortifye the concupicence whiche neuerthelelle abybeth in bs, althoughe the gylte of ozigynall lynne be taken awaye. Co exercise and moue the hert to byleue as ofte as we remembre bap= tolme and the ble therof. To wornelle that me be chapftians and Imoine to Chapft, and lo baptpline is a figne of our pfeffion. Cote-Rifpe that we be borne to the maues of pe= rolles and to the chaunge of lote, to thintent me holde de contenually, as longe as me lyue, from fpnne, and eyle agapne lyke newe men bnto right wylnes, as tectareth Daule, and lo is baptpline an allegoipe.

Contraryes to baptyline be thele. Co con Contraries lywer baptiline without the promple to it, an: 03 erroures, nexed, which errour gendereth the contempt of baptyline. Co denye baptyline with the Seleucians. Seleucians, Co graunt with the Enthulis Enthulialts,

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0.31.25 (A e alles that the holy ghoft is prioush, and that baptpime newth not in the thurche. To hold that the word and fayth luffile to faluacion, and therfore we nebe not baptpline. Chis ereoure prefumeth aboue the subgement of Chapft whiche onderned bapepline, whiche Doubitelle wolde neuer haue orderned it pe he had knowen no ble of it in the churche. To bolde that baptplme is onely a lyane of our profellpon . To lave with the anaban: tyftes that baptylme is onely an allegope of watche worde of good maners. To fay ban: toline is onely an outwarte wallbying of the body by whiche the outwarde lattifaction is forgyuen. Comayntepne that baptylmeis perfyte and entper althoughe the water be not there. Whis errour is against the mater of baptylme. To fare the frittual baptylme fuffpleth, wherey we be baptifed of the holy abolt. To holde that baptpline is hole & perfrte without the worde. To lave that bays tplme is not perfpte or fare, but is to be remued agapite, onlelle farth be prefent. This erroure is confuted lufficiently well in the caufes of baptyline by the wordes of Capit Buguft.cotta Buguften. Wo Cap that eupl minifers make Creicencium baptplme not good, which errour faynt Bugramaticum. guftrne confuteth. Co graunte that for the bufapthfulnes or buworthynes of the god: fathers of goomothers baptpline lacketh of his perfection. To benge that a man is apte

and mete to be baptifed at any tyme of his

age, whiche ereour bynde the kyngdome of

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Chivi buto oblevuation of merkpage. For of the approone of Chaple commeth not as Chapit hom felfe witnetfeth) with merking, ergo neither baptilme commeth by merkyng which is a barte of the upng bome of Chuft To holde that epther we be otherwyle to be baptiled then in the name of the father, the fonne, and the holy gholt or that this forme fuffplesi tot. This erroure is agapufte the Formt of baptilme. To holde that to be opp= ped thepfe in the water is by gods laws. Co holde that baptplme is good proughe out of the congregation, although the persons baps tifed returne not buto the congregacion, bus doubtedly if they do not returne, they baps tyline is to they deltruction, as theweth . Buguftene. To laye that baptyline made Bugud. A tozeuvte wordes is of no force, but ought to be done agavne. To denve that in necellite it is lawfull for every person to baptyle. Wo take raffely or without callying the of: foce of baptolong, no necedite confrapning therbuto . To bolde that fache as be baptys fed of heretykes ought to be baptiled agapu. To holde that theffectes of baptvine Do fo: low baptifme for other causes then for faith concerninge the promple. Co lape bapepline taketh away in vs the natural concupifcens or luft This errour is openly talle agarnfte common experience, albeit the gylte of oap: ginal frineis taken awaye, To Cay that the gplte is taken awaye by baptylme, but not the papie of punyiment. To lave that bapa

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Inabaptiffs.

August.ad ardanum.

epfine is not a comfortable thringe buto be throughout our hole tyle, to that by it me map lifte by and folace our felfes. Co Denis that theffedes of baptpline do endure contis nually buto be to our confolgtion. To tenpe repentauce bnto luche as fal after baptiline Pouacians. with the Rouatians and Inabaptites. Co nabaptiftes denpe moznifycacpon and regeneracyon af: Latharians, tet baptpime with the Catharpans. Chis errour (papagith of the ignozaunce of ozigis nall concupifcence or fpnne ftyckpinge in bs. Co benpe that ceremonpes added to bap: tplime by mans authozitie, be thinges indif: ferent, that is to wrte, whiche mape be lefte budone or mape be bone fo the fame be not wpcked without daunger of Cruple of confcience. To make but a tepfle of the millicall facrament of baptpime . To belde that men ought as often tymes to be baptiled as thep fal in to Conne. To hold that bicaufe of thefs fede of baptplime which is remillion of fpn: nes, baptpline is the oftener to be bled, to thentent we may the oftener recepue forgy: uenes of our fpines. To hold that chridgen not pet borne are to be baptifed in thepa mos there womte oz thole which partelp te wins a partely pet flicke in thepr mother. Against this errour favth faint August.in this wole, Mothynge can be borne agapne, whicheis not pet boine. To lap that infauntes which be baptiled at home in tyme of necefficie ac: cordping to the fourme appoputed of Christ contenned in thefe wordes, in the name of

of the lordes louvet.

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the father and of the Conne and of the holy aboft ought to be baptiled agarn in the tem ple: Co holde with the Zuabaptpites, that Inabaptites childe are not to be baptiled, toll they come to thage of diferecion. This erroure is ne we and was never herd in the churche of Chult before.

Chele contrarges and other more I have confuted in mp Catechilme or infitution, where thou halte fynde a complete and eneper treatple of baptplme.

Tabe louper of the lorde. Cap.rrrb.

De fouper of the lorde is a facrament Diffinicion. orderned of Christ hom felfe, that fuch as have faith in thele works of Lbuft the promifer (that for you is gruen and thed Mathasa for the rempliy on of (pines) mape receput pardon of all they? Cynnes, to thintent that alfo they may forgrue they neighbour, e bo them good frely after theremple of Chail.

1 19 20 bations of this diffinition. That the souper of the lorde is thordy: 20ath.26.e naunce of Chapite, teache thre euangeloftes Mar.14.c Mathewe, Marke, and Luke. To whome Luke .rrit.0 allo lapnt Paule agreeth. Remillion of fpn: 1. Co; 11.4. nes is theffed added by the pmple of Chailt bnto this fouper. But it is not here take but by hauping farth byon the wordes of Chiff the prompfer, which be thefe: gruen for you or thed for the remittion of francs. finally,

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foralmothe as this facrament is a francot mutualtcharite as thapoffle teacheth, there tore Thave made the finall fruite of remif-Cion of france, that me tholbe lo loue que nerghbour, and flubre to bo hrm good, as Thirli loued be and drd be sood.

@uchariftie

morning at

Laufes of the T the caufes of the facrament of the lordes louver be thele : Charfte the institutour, the es tozds toup worde, breed, wyne, the recepuer, & the my= nifer. The worde, the breed and wone be of the lubitaunce of this facrament, whiche bepage prefentit is not further to be difputed concernying the entiertie oz perfection of the facrament. The recepuer and minifter whe ther they be good or cuyll, wheher they by: leue of not, bileue by their noughtpucs of bu bylefe nothing is betracted or plucked from the pfection and holynes of this facrament, lphemple as nothping is added by the good: mes and farthe of them. Albeit in the meane feafon it is true, that theffet annexed to the loades fouper, concerning remplion of frunes both not folow the eaters and brinkers in this louper, onles they eate also by faythe the wordes of Charlt the prompler. The materpall caules of this facrament be.

20 partes

2.ac.ille

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Whe lordes fouper is not divided in parses, onlette a man wyll drawe partes out of

formall causes be to eate and to daynke.

the breed and wrne, of whiche this factament the bodpe and bloode is made. The

of the lordes fouper. fa.c. 27 the mater of which it is mate, I mean, of the breed and wone, or of other thonges prefent of whiche conspiteth the body and bloode of Chapfte. Lertes of the conjunction or rather conglutinacion of thele thonges, is rylen the errour of one kynde, contrary to the oz= Dinaunces of Lhipfte, and the vlage of the auncient churche.

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T Thefathers, folompinge the apostle haue Of the two not bnaptly make two maner of catpuges of fortes of the lordes souper. The one they calle the eatinge. corporall or factamentall eatringe whiche is Done with the mouthe onely without farth. and as Caput Augustyn lapth, which no fpt: August. rituall refection foloweth. This eatyng mas keth be to ble the lozzes louver buwozthily and of this Daule maketh mencio wutyng to the Logputhpane in this wpie . wherfore 1. Logitt.ii, ? who fo ever all eate of this break or brike of the cup bumosthely, hall be gpltie of the bodye and blood of the lorde. Also he fapth. who fo euer eatch or daynketh buworthelp eateth and Daynheth his owne damnacron bicaufe he maketh no difference of the lorges bodyc. The other they called the fpiertuall The frieite catringe whiche is done by fayth and which all eating. the forrytuali refection dothe folome. This maketh be to ble the lorge fouper worthely Df this, thus mayteth Baule, let a ma ther= 1. Logia.11 .f fore exampne hom felfe and fo let hom eate of the breed and drynke of the cup . Rome. be crampneth hom Celfe, whiche by fapthe

country th to the lordes louper and podereth well with hom felfe the ble and profpte of this fouper, and fo byfcernyth this fouper Ero a flethly louper. Doubtles this Cotrytuall catyinge Chapiten perions do dapip ble although they recepue not the facrament, whe Cpirptually they be implanted and grafte in Chaptte by farthe, that they mare abybe in Chapft, and Chailt in them. Of this eatynge Speaketh Chapite throughout the hole firts chap. of Johan, But to eate togyther with the mouthe and also with farthe this onely maketh the worthy and hollome eatynge of this fouver.

This fouper fozalmoche as it is a lacras of the logdes ment of the newe tellament, therfore remillion of lyfies is the pppe effect therof, which is purchafed by faith or credit giuen to thele wendes of Chapft the prompfer. Spuentos popi, and hedde for the remillion of fonnes. Wo this effect thefe also folowinge mave be goded. Co haue ryghtoulnes. Co haue euer lallyngelpfe. for thele two effectes be anct ed to remplifion of lpnnes. To tellifpe of the bountifull well of god towardes bs. Cotes Atfpe that Chatt Dwelleth in bs. Coadmo: nythe be of the promples of god. Cobea figne that god is appealed. For fuche as by: leve that they recepue in this fourer forgyues nes of fpunes, be also affured that god is paeffped, and well contented with them, comfortyng them felues with this facrament, as a lygne of mood certepu grace and attones

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ment. To bivinge jove buto the confciences. when approchange by farthe to this founer we be throughly perfmaced that we recepue remultion of spnnes. Cokpudle, raple and Apre by our farthe. To prouoke be to mutuall lone and charite / for the fouper of the lozde is a token of brotherly charite. Co moue be to worke well, left we pollute a de= Eple agarn our bodyes which to now ioned to the body of Chaift. for to this intent we be inftifped or recepue rempfiion of fpnnes in this facrament, that we hold worke well accordynge to Paule. we be his workman: Cphe.2.6 thep created in Chapit Jefu to do good wor kes, fo that thence of tuftificació is to worke Boma.6. well. To teltifre that we be charftians, and appertagne to Chyelte. Thus the fouper of the lorde is a token of our profession. To why this la: Grie be to grupng of thankes. Ind therfore cramet ie calof the aunepent fathers this Couper is called led Eucharis Buchariftia, that is to lay a thankes giuyng ftia.

Manu

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Cotrarpes and errours agapuft this fou: Contraries. wer be thefe. To bayinge forth superfricionsly with the Chomilies londage fygures and Chomilies. types of this fouper out of the old tellamet Albeit the eatings of the paleall lambe maye be a figure of this facrament. To holde that the fouper of the loade is onely a marke to differne the chapiten from the bethe. Cofap with the Anabaptiftes that the fourer of the Inabaptiges lorde is onely a francof brotherly frenchpp or love smonges the godly perfons. To hold

Papiltes.

C

29 apifticall maffe.

with the papiltes that the louper of the load is an oblacyon or facrifice to be applyed for other bothe quyeke and Deade fo that this Cacrifice may deferue and meryte bnto them remulipon bothe of pena e culpa, that is of the pepne and of the blame or faulte . This errour thall be fufficpently elpped by the coparynge togither of the common and cuans gelicall louper, and of the private and papis trical maffe, in which comparyion we le that the woilthe malle agreeth in maner nothing at all with the lordes louper whiche Chapt instituted . Co denpe that mans reason is not forthwith offended by this facrament when it negledeth the word and commaun-Dement of Chapft the institutour. To cenpe that mans reason, is not forthwith offended with the bilitie of this fouper when it confe bereth it without the promps annexed unto it. To cenpe in this louper that buter breat and wonc is ministred buto be the true bo: dre a true bloode of our lozde Jefus Chieft Scholemen . To diffeute Superfticyoullye (as of certayne Cholemen heretofoze it hathe ben difpu= ted of the prefence of the bodye and bloods of Charite or howe and after what fallpon the bodge and bloode of Chapft is there prefent og howe great and howe lytte it is . Co interprete the wordes of the lordes fouper allegozpeallye. Co put to, oz takefro, the Couper of the loade. To benye that the caute of puttyng to and takpage from in this louper is the felfe reason . Co freate from the

of the lordes souper

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Tave persons the one kynde, even the bloode of the loade, contrarve to the oadynaunce of Chapite. Co lave that a fufficpent caute of the forleyd thefte is the feare of baungers leeft any thonge moght be hedde out of the thalpee. This errour for the mooft parte 1 am wounte thus to answere, Iphe as the te-D Cament or lafte well is not changed breaufe of the feblenes of the hepze neither the hetre is depapued of his inheretable goodes not with Randynge his feblenes oz inframptie. So neyther we holte haue ben Sporled and robbed of the one kynd for any maner of our infpamitie. To holde that the loades louvet is not truly inpullred of eurli mynylters. To benye the il lostes of eatynge the lostes louver, the one wherby we ble this louver morticly, the other wherby we ple the lame baworthelp. To benre that in our tymes the cotulyon of the spicetuall eating, which pet daply chapten men do ble by farthe, atthoughe they approche not to the facrament by the facramentall eatyng, hath ingendzed the ecrour of this louper. To appoprite and lympte procycely a certeyn tyme to take the lordes Couver . To compell with the Mani: Manichees, thees the takers of this souper to take it tepered with mans sede. To waying out blood The cursed

prick ynges) a myngte the same with flowze

with the Lataphiigis out of chyldren of a cerour of the pereoloe (whichebloode they fetele out of Lataphriges the bole bodge of the chylde by lytle small

makinge brede therof which they vie in the B.U.

of the Brto= tirptes.

The herelie Couper of the lorde. To ble with the Aqua of Jauaries. ries mater in ftebe of myne. Co mynyftre The herefye in the lordes fouper with the Artotyrites breade with chele. To holde that outwarde preparacyons make be worthy to the lorges fouper. Co approche to this fouper without all reuerence and lobzenes . To denpe that fuche are to be dayuen away from the lows Court according to the blage of the aunciet churche asbe notorpous fpnners, & bicpous perfons. To holde that this louver is not an entyze a perfecte facrament onles the farth of the recepuer be prefent, I answere with Capit Augusten as before in the tytle of Cacramentes. Colape that we mape recepue remission of spnnes, which is the propre cf= fecte of this fauper, without farth or for any other thonge, then bycaule of fayth. To deme the foreland effectes of the lordes loumer 02.to admitte fome of them and to refect and damne other fome. To holde that the fourer of the loade even for the very workes lake dothe justifye and that without any good morpon of the vier, that is to lave, without the farth of the recepuer of this facrament. To affgne oz impute theffete of this fous per concerning remilipen of fynnes partely to the felfe louper and partely to fapth. To meentepne with Thomas of Agupne that of a comple the body of the lozde was ones offered in the croffe for orpgpnall fpnne and is nows contynually offered in the altar for dayly trefs paceg.

The errour of papiltes.

The herefpe fapnt.

Acrifyce in a generalite is thoblacion of Diffinition. our worke whiche we rendze to god, whom we have knowen to be suche one to whom we grue beferuingly this worther. T That facrityce is an oblacion is certapne. for to lacrifyce lignifyeth here to offre. Ind pioue! where as I added, of our worke, I note the difference bitwene luche thynges as we of: fre to god, and luche thinges as god offereth to bs. The wordes that folowe in the diffi= nicion thewe thoccasion of facrifyce, whiche is the knowlege of fome god amonges men. for whom euery man euen from the begen nong of the worlde hath knowen or decreed with hom felee to be a god, hom he hath ftu= dyed to worthip, to honour, to grue thankes buto, & to tellifye this knowlege with lome tertepn worthpp toward the lame god thus knowen. And bicause facrifyce is the princy= pall parte of worthyp, therfore by it thep have declared they fludy and fele towards the fame god. finally, I added deferupngly to thintent I wolde thew the powers of our knowlege, whiche not onely confyst in knowynge hym to be god, but also that he treateth, gouerneth and conserueth all thonges treate. This knowlege of god, whiche euen of the lawe of nature is after a maner knowen, engendieth in men a monde which byleueth that we ought of outy, and not without cause to morthyp suche a goo.

B.m.

Caules.

The effreyent causes of facrifyces be the felfe offerers. The materiall causes be taken of the thynges offered, as be, the beeffes, the frutes.ac.

Thorralion of lacrifres.

Moma.r.s

Wow thoccation of facrifyces was the na tural knowlege of god in all men, as I have (and before. Df this knowlege certifyeth be thappolite. Ro.i. Ind euen there where as he layth that the gentyles gloufved not god whom by the lawe of nature they knewe, by this he also commendeth a certern wozship: pringe of god naturally put in the gentyles. Of this worthppppnge is facrifyce a parte. wherfore I conclude thorcafpon of facrifys ces was buyuerfally by nature in all men, sue as there was naturally a certeyn know: lege of god. I speake here of the generall occalpon of lacrifyces common to all men even of nature, that they holde worthp luche as they take for god. I speake nothing here of the true worthpp of god, I fpeake nothinge of those facuspies whiche of a farthe haue proceded amonges the godly before the law gruen, or after the lame by fpecyall comaun Dement. But I difpute here generally of the indifferent and common occasion of facrifis ces concerninge the lawe of nature wherby even from the begynning of the worlde, men have worthypped fuche as they have ben p. Cwaded to be goddes, although not with the true wordyp or acceptable facrifices to god. But concernpage the wordipp and laceptps ces of the godly by whiche they have rightly

morthypped god, and whole factifices haus bene acceptable to god and as the fetipture farthe. In odozem fuauitatie, that is to fare for a frete lauour or lauour or fretnes , pe hall buderfand that a diffriction is to be & diffiction had betwe the true and right worthy and betwene the betwen that generall worthep procedynge worthpppes of nature, and agapne betwen the facrifices of facrifyces of the godly whiche pleafe god and betwen of the godly the general facrifyces procedyng of the law and of the of nature. The true and ryght worthyp of bugodly. god bath no occaspon of nature. for nature is corrupted. Sonepther the factifpces of the godly whiche please god can have occas fpo of nature, wherfore we ought to thynke that the holy gholt and fayth were causes of the true worthpp of god and of the Catrifys ces of the godly, the holy gholt as gruer (for all our good workes be gyftes of the holy ghoft) Farthe as a caufe mournge to gratitute and hyndnes, fozalmoche as fapthe can not be bnkynde. So abel without doubte Bene.4.4. bepnge regtly instructed of his parentes co= teenpage the promps made of fede & trynge iustifped by fayth wyllynge to declare buto god his kynde hert offered bnto hom facti= frees, to which god loked bicaufe they were offered in farth as teacheth thamfile where he layth . 18p fayth Abel offered unto god a Debre.ii. more plentuous facrityce then Layn. But Layn offered facrifyces not moued by any farth of which he had no freke, but by that generall occaspon of nature wherby all men

Bene.4.a.

be implied univertally to some worthipping of that god that they knowe. For this cause god regarded not the sacrifyces of Layn, lyke as he allowed not the sacrifyces of the other getiles or worthypes, wher with they worthyped god whome they knewe, other whyles by the ymage of man other wyles of bealtes as witnesseth Baule to the Rom.

Roma.1'Q Bene.8.d.

Gene.8.d

T Aoe buploed an altar to the lozde, and of all the cleane beaftes and cleane fowles of: fered a facrifice bon the altar, and this mas a sufte and perfyte man, wherfore he had alto farth which moued hom to declare agant his kynde herte towardes his god for the areat benefyte of picleruacyon from Diom= nonge. Ind fozalmocheas Ace offered thele facrifyces by farth they were acceptable to god, wherfoze it foloweth in the texte. Ind the lozde Cmelled a fwete fauour I conclude therfore of thefe exemples, that farthe gaue occasion buto the godly aswell before the lawe gruen as after by commaundement, of factificing and worthpppping god, a for= thermore caused that the same worthyppes and lacrifyces were accepted of god.

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There be also some persons in this opponent and that not without successful and oxygenall begens upage of serupage god by sacrifaces, but the godly fathers, of whome they well that the gentiles had they begenninge by folyshe countreseying to offee they? facrifyes but has commonly it compth to passe followings

the outwarde worker of the fathers without they farth, eue as vet at this Dave they folowemany workes of farntes but they? ferth they folow not. Thus it is very likely that of gentyles in facrificing of theprowns chplozen folowed Abzaham which by a fre= evall commaundemene was commaunced to

offre his Conne Tlaac.

Chacrifpee taken in a generaltie for a fer: Partes. nice of god indifferently amonge all men, p= cedynge of the knowelege of some god, is of one onely forte, that is to wyte, a facrifice of prayle, with whiche alwell the godly as the bethen, lithens the beginning of the world, have ftudied to btter they kynones towar: tes him, whome they have knowne for goo. faue that the godly haue had other occafpos or causes and also an other intent of thepr facrifyces, which were acceptable bnto god bycaule they proceded of farth. Afterward in the lawe cam facrifyces of redempeyon Sacrifyces which be called ppiciatone facrifices which propiciatorie redemed ryghtoulnes in the comonalize of oz of redems Moles. Bripdethele there is yet an other ption. Carrifyce of redempcyom which is a Carrifice for fynnes made to recocile and pacific gob. This toke his occasion of the fall of Abam whiche after he had Conned and agayne re: cepued by grace a promps that his fall hold be redzelled forthewith in the felfe promps this facrifpce of redepcyon beganne to itand for the france of Idam, through farth bon Chaplt that was to come, the offerer of this

factifyce, who shold offre in the latter dayes a propicyatorpe lacrifyce for the fpnnes of the hole world for a perfecte a cuerlaftynge tyghtoufnes. In this offerer og paceft, 3 meane Chapite, beleued the fathers and bps

came partakers of this facrifyce.

T Theffect of Cacrifpce take in a generalitie is one oncly, & hath ben general amonges all men/that is to wrte, to offre Come thringe to god that might tellifye their lourng hert tos wartes hom. Deuerthelelleit is not all after one fallyon in the godly and in the bngodly gentyles whiche folyalp haue counterfays ted the godly . But to thintent all thonges may be made the clerer in this tehalfe, I wyll fet forthe feuerally the fppres or kyndes of facrifyce, wherin ve thall le openly the finall effectes of all facrifyces . The contrarpes of facrifyce in a generalitie, I thall bypug forth after the treatpe of the kyndes.

> TOf facrifyce propiciatorpe or of redemption.

T Chynke it good to begyn with the facet: frees of redemption. For this began be: fore the facrifpce of prayle, euen than whan adam recepted the frafte promple of the feed to come, which promife abam byleued, and bycaule of his farth which he had byon Chapit the bylipop and offerer of this factis fyce of rebemption to come, he was laucd as all the refte of the fathers that came after were. Row this farth afterwarde brought

Effectes.

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facifices Eucharisticall, that is to say, sarrifyces of praylesor thankes gruynge, wherby the godly wolde viter theyr graticall the and sournge kyndnes towardes god for the remission and grace promyled them in the offerer of the sacrifyce of redemption to come. Eruly there be two sortes of sacrifyces of redemption. The one which serveth in the compnastic of Moyles to redeme the tyghtousnes of the sawe. The other whiche was anaplable alwayes before god, a is yet anaplable cotinually bicause the preest or offerer of it, I meane Christ, is eternal a cuerlastynge for the redemption of synnes and to obtern by the fauour of god.

Of Mortes lawe.

A Sacrifyce of redemption in the com- Of the ppis mon welthe of Moyles, is a worke ciatoric factize that redemed the justyce of the lawe, that he fice in Mowhiche had commytted synne sholde not be ses lawe. excluded out of the common wele of Moyles, and it is a fygure of the true sacrifyce of synnes before god.

This diffinitio is certeyn by the epifile to Proue.
the Debrues. cap. 9. where thapostle plucateth from all the sacrifices of Woyles lawe all maner of perfection in the conscience.
For he saythe thus. In to the seconde table Debr. 9.6 went the hygh preest alone ones every yere, and not without bloode, whiche he offered

for hym felfe, and for the ignoraunte of the people: wherfore the holy ghoft this fignifred, that the way of holy thrnges was not pet opened, whyle as pet the first tabernacle was frandynge, whiche was a similitude for the tyme then prefent and in which were offered gyftes and facrifyces that coulde not make the ministre perfyte, as perteynynge to the confcience. ac. But Chipfte bernge an high preeft.ac. thal purge pour cocience from deed workes for to ferue the lyuynge god. Allo it foloweth in the.r.chap. Guery preeft is redy dayly mynistrynge and often tymes offereth one maner of offerpuge whiche can neuer take awaye fpnnes . a c . 26p whiche works thawfile taketh away from the propicpatozpe lacuifpces of Poles the purgacion of lynnes, wherfore foralmoche as luch facrifyces coulde not take awaye fynnes, it is certapne that luche facrifyces of Moles lawe onely ferued to make men enghtous in . the eye of the lawe. Finally that these 930= laicall facrifices of recempcion were figures of the true facrifyces for fynnes in the fraht of god, is manifelt by the epille to the Deba namely in the.r.chapiter.

The causer of this sacrifyce is god, which commaunded this sacrifyce to the chyldren of Israell, to admonishe them of the true sacrifyce of redempeyon whiche Chryste the hye bythop in tyme commungs sholde offre, Woles was the publy therof this sacrifyce and the hye bythop was the offerer of it.

Caules.

TOf this facrifyce be no partes, onles a Battes. man well take the dyners kyndes in frece of partes . for unto this fatrifyce belonge all luche lacrifyces as were made for fynnes or trefpaces as fynneofferpnges. & c. of whiche mencyon is made in the .iii. and fyfte chap. of Leuiticus.

T Theffedes of the lacrifyce of redempero Effedes. in Moles lame were thele. Co reconcile the Jues to they compnaitye agapne. Core= heme the juftice of the lawe . Thele effectes be certaine by theremples of fuche as have be recocpled by thefe facrifyces buto the publyque weyle of Doles. Also where as the epiftle to the Debrues plucketh from them redempeyon of Cynnes i cfoze god it leaueth buto them the redempe; on of iuffice in the polycye of Moles. Item to puritye or fan= tifie to the purgacion of the defche Debz.ir. for if the bloode of oren and of gotes, and the aftes of an heyfer, when it was furn= keled, purifyed the bucleane as touchynge the purifiping of the flethe, howe moch moze hall the bloode of Chapte whiche through the eternal spirite offered hom felfe without wotte to god, purge pour consciences from deade workes to ferue the lyuynge god. To be figures of the true lacrifyce of Lhapfte as teltifyeth the Capbe epille to the Deby . For Deby 10.4 the law which hath but the hatowe of good thynges to come.ac.

The lacrifyce of redemption before go d.

Definicyon .

The lacriface of retemption that lesueth before god, is a latillactorye worke for the lynnes of others, reconcilinge god, and appealinge his wrath.

Probacion .

Miche who so doubteth is no difficultye, of whiche who so doubteth is no chapsten man. Debas. How moche more hall the bloode of Chapst whiche throughe the eternalisticate offered hym selfe without spot to god, purge our consciences from deed workes. Item in the same chapiter. Chapst was ones offered to take awaye the synnes of many

Cantes.

The causes of this factifyce be, god the prompter, and Chryste the hyghe byshop or offerer.

Dartes her: of be none.

This facrifyce is not parted. For there is one onely facrifyce of recemption for lynnes before god, appealings the yes of god, and fatisfyings but god, concernings perfyte ryghtousness enduryngs for euer. Hebr. ir. he entered ones for all into the holy place and founds eternall redemperon.

Effedes.

Theffectes be taken of the advantages and commoditives which this facrifice hath brought buto be and be thefe. To diffue awaye synne as withesseth the sayd epyste to the Hebz. where it is thus sayd. But now in thend of the world hath he appered ones to put synne to sight by the offeringe up of

Debr.9.g

of lacrifore:

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hom felf. Co put out ipnnes Clay.lij. After he hath gruen his lyte a lacrityce to; lynnes Moff. ir. DE fpnne he condemned fpnne, that is to lap, he put out franc by lacrifice which by the Debiem phrase is called fon as to the Corynth . hym whiche knewe not fynne he made to be fpane that is to fage a facrifyce forfynne'. Co purge our confciences from Deb2.9.0 med morkes. To purifpe or landifpe the be= leuers accordinge to the lavenge of Chapit in the golpell of Johan where he layth, de John. 17.6 thou by delt fende me in to the mogloe euen lo haue I fent them in to the worlde, and for they; lakes fanditie I my felfe, that they al= fo mpght be fandifped through the trueth. finally hytherbuto may be refered all thef= tedes or builtyes of the deth and pallion of Chapft.

TDE facrifyce of thankes

or prapie. Darifyce euchariltycall that is to fave a Diffinicyon. O Cacrifyce of thankelgyuyng oz of prayle is an oblation of our kyndnes wherby after we be ones reconcpled to god by the lacry= free of Chapft we honour god, prayle hom. and grue hym thankes.

This diffinicion is certapne, for it is eui: The phacio. dent by the cypfile to the Beby . that there is one onely pourgynge lacrifyce for lynnes. whereoze it foloweth that al the other moz= hes in whiche fuche as be reconcyled to god Do declare they, obedyence towardes hym by honozyng prayfpug and gruyng thankes

be factifyces of prayle, and not of redemi cion.

Batticpon.

Of which facrifpe there be,ij.kyndes, the one is Molarcall, the other is of the neme teltament.

Diffinicyon. The Bolaycall facrifyce of praple, was wherep oblacyons were offered of the chyldien of Afrael to teftifpe thep; obedience thankefulnes towardes god.

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Tof this diffynicyon no man hall doubte after he hall percepue that there is one only facrifyce of redempeyon for fynnes.

Laufes.

The caufes of this facrifpre be thefe. God the institutour, Moples the publyther, the preeft the offerers, allo thep in whole name this lactiface was offered, and finally the co maundement to offre.

Partes.

TEhe fondapnes of factifpces procedynge of fuche thynges as were offered and of the circumftauces of them fuffpleth here in Rede of partes. for albeit there were fonder hyn: des of this facrifyce, pet they tended to this ente, even that the Ilraelytes hold by them declare they; obedience towardes god. Byther belonge oblacions, retribucions, fpile frutes, tenthes.ec.

Ettedes.

Eteffectes of this Moplaicall facrifyce were thele: To beclare they obedience towardes god. To eenber thankes to god. To praple god, and femblable.

Whankfull factifyces of the newe teltament.

Acrifyce of pape of the newe teltament Diffinieyon: Dis wherby we honour, prayle, & thanke god for the recepted remission of synnes in Chapit and his other benefytes.

In the newe teltament outwarde factityces, flaughters of beeld, oz other ceremo: npes be no longer in force and Grength, but onely frituall workes of the herte and of thatfection of fuche a perlon as is bornea: gapne in herte by the holy ghoft, accordinge to this of lapnt Deter. de lyupnge Cones pe 1. Deter 2.4. are made a spirituall house, e an holy vicelt: hode, for to offre op fpirituall factifyce acteptable to god by Jelu Chapit. Alfo accoz: Boma.12.8 brige to this of farnt Baule. Bake your bodpes a qupche facrifyce, boly and accepta= Item. Deb2. 13. 25p hpm let ve offee the la=

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ble to god, euen pour reasonable facrifpce. trifece of prayle alwayes to god / that is to lave, the frute of those lypes which confeste his name. Item, the true worthymers farth Chapite hall worthpp the father in fpirpte and trouthe. All these places do thewe that the thankefull facrifyces in the newe tella: ment be (piritual, wherin we offre our thak. fulnesse by good workes buto god for our ryghtouines and other benefptes recepued in Chapfte. for thankefull facrifyces be no= thringe elles then good workes of the godly, which ferue for the veclaracion of their hynd

The phacio

John.4.c.

nes towardes god, and for to prouoke ofher to grue credyte to the golpell, and thankes to god.

Caules

T Laules of this lacelfree be thele. The hoe be aboit. Te comaundement and farth. The holy ghoft is caule, lozalmoch as he createth in be newe mocions and newempnes mete to bo fpirituall w thes of lacrifyces. Inb therfore allo I lumole that the facrilyees of chapften men be called fpirituali faceifpres not to greatly bycaufe they be fpirituall facrievees as breaute the holy fpirpte monteth them in be. The commaundement is caufe, foraimothe as we be wolled by gods com= maundement to worke wett, by whiche al o me be affured that our facrifpees or good mozhes be pleafaunt and acceptable to god. Aome, fayth is the caule inalmoche as it is a degre to the recepupage of the holy aboft. For farth taketh bolue of chaift , Charlege upth be the holp ghoft. The holp ghoft enge Dereth in be newe mynde & fpiritual which be hable to offre ipirptuall facrifpces . furs thermoze farthe is the meane wherby out facrityces pleafe god accordynge to Daule, what lo euer is not of farth is ipnic. 3160, 31 is impossible to please god without faythe. The impulloue caule to thele lacrifyces is taken of the comirnes or conceniencic. for fithens we be the mople of god and puelles, it is convenient that we have fome tacrifys ces. The formall cause of these facrifyces

Boma.14.0

butteth Paule Rom . rij. where he layth the lyuely and holy facrifyce.

De one foat be all thankefull factifices in Partes. the newe testament, euen procedynge of foitytuall affections of the herte whiche is rea newed and agapne borne by tholy ghoft. howbeit bicause the good workes of lavne or godly perfons be of two fortes, fome of the fpast table, whiche prescribe aswell the inwarde as the outwarde werthyp of god. and some of the lecond table whiche coteine the cyuple and honest maners or offices to= wardes the nerghbour. Therfoze we mave allo make two kyndes of euchariffycall fa= crifices in the newe teltament, not that they be double and of two fortes of theprowns propre nature, but breaule they confple in two kyndes of workes, to the perfyte erecus tong wherof, be required the lelf lame pure affections and the felfe fame holy ghoft to make those workes holy & lyucly facrifices. The facrifices therfoze out of the fraft table Thankfull be thefe. Fayth towards god, feare of god. facrifices of Draper or callynge on god. Loue or charite the fire table of god. Dreachyng of the golpell . Chankes grupnge. Lonfellyng of god and lemblable perterninge to thinward and outward fers upnge of god. The Ceripture is full of places whiche teache thefe facrifyces to be most ac= teptable to god, a therfore often tymes they talled ownes of fauours most frete placas ble lacrifyces, acceptable offerynges to god.

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Thankfull (Df the later table be taken forth these lalacrifices out crifpces. To helpe the neyghbour. To hos of the 2. table nour the parentes and rulers. Not to slave. Not to commytte adultrye. To abstepne from thest, and suche lyke which albeit they be outwarde thruges or workes pet they in called spiritual sacrifices forasmoche as for

the most parte they be done by the worke of the holy ghost, and with a consenting mind. To be short all the workes of sayntes ought to be referred hither, yea even the visest and moost base workes. For they tende all unto one marke.

@ Ectes.

full facrifyces of the newe testament be not then the full facrifyces of the newe testament be not then the class of the godly therfore they have the same effectes in common that good workes have which be these. To prayle, to honour god with these sacrifyces. To rendre graces to god as well for the received benefite in Chryst as for all other which god both bestow dayly by on vs. To exercise by these sacrifyces our faythe. To provoke others by these sacrifyces that they may believe the gospill and glorific god. Many more effectes of this sacrifyce may be brought hyther out of these tests of our good workes.

Contrarpes to the hole facrifyce.

Cotrarpes to lacrifyce te thele. To grafit that lacrifyce generally taken, is a purgyng

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facrifyce for the redemperon of our lynnes. To benye that the gentyle recepued they? cuftome of facrifycig either of nature which teacheth a certapne worlhyppynge of fuche god as it knoweth, or of the folowinge and imitacyon of the godly fathers. To holde that the facrifyces of the godly & of the rute gentyls were all one and of lyke vertue be= foje the lawe was gruen. To hold that the godly before the lame given were moued by aup other cause to do thankefull facrifyces than by farthe inforcynge they, kyndnes as her ppie effed Abraha concerning & offering of his owne fonne had a special comantemet of god . To lave that the godine fathers be= fore the law was given, deferued ryghtouf= nes by they? Cacrifices a that after the lame was gruen fyilt beganne the propicyatorpe lacrifyce of Chaplt for ryghtouines. To denpe that forth with eue in the very promple made bnto Idam the facrifyce of Chapfte Rode for the fpnnes of adam. when he hard the boyce of god faringe bito him that the feade of the woman fholde treade wone the Bene'.3.c. hede of the lerpent. To mayntepne moze la: The erroue crifices for purgyng of fynnes than the only of papiftes. facrifyce of Chapite. Co manntenne moze Cacrifyces of redemperon then two, the one Moylarcall, the other of Lhaple, this for the fpnnes befoze god, the other for redemp= con of erghtoulnes in the common weple of the Jues. To holde that the Morlaycall lacrifyees of redemperon redemed fynnes D.III.

before god. To holde that the new tellamet Do vet after a maner requipe a well pours gynge lacrifyces for Cynnes as the eucharps Aycall oz thankefull facrifyces of Aboles. To lave that of our thankefull facultyces there is fome caufein bs. To holde that fas crifices of praple to pleafe god in other then luche as be reconcyled. To holde that our lacrifyces of praple do latiffpe for ipnnes & do tuftifie. To maynteyn that our thankfull facrifyces may be applied for others, to that they mave deferue onto them remission of fynnes euen for the very workes fake. To confounde with the papilles facrifyce and Cacrament togpthers wheras god offereth in this his, grace buto be a in the other we offre laudes and thankes to god.

Bapistesand Echolemen.

Papilles,

Cot Kepentaunce.

Diffinicion.

Repentaunce is wherby by true construction we due buto synnes, and lyfte up agayn our selues from synnes for the receyupug of forgyuenes of the same.

The Phacio (This diffinition whiche is made of the of & diffinition partes of repentaunce is very ecerteyn. For of repentaunce there be two partes, contricion and faythe, which two of I can proue that they concurre and mete togyther in respentaunce, and can not be plucked the one from the other, then my diffinition hall be

mooff certern, not withfrandrng that all the Chole bottours be agapnt it . In Mathe. i. Charft farth. Do repentauce and bylene the golpell In the golpell of Mathew he farth. Come buto me all pe that labour and are la: Bath. 11.0. ben, and I hall refresche pou. Bere laboure and burthen fignifie contrieion. To come bit Chipft, is to byleue that for Chipfte Cynnes be released, whiche thringe Charit calleth to be refresbed. Item. Bath. 3. Repent pou of your former lpfe. This parte is contricion. for at hande is the hyngdom of heuen. This parte requireth farthe, wherep we come to the kyngdome of heuen a wherin is founde temission of fpnnes. Saynt Paule euerp where, maketh mencion of thefe two partes where as he topneth together moztifpengo and queckening, as Bom. s. Coloff 2. 3nd in other places of Ceripture oftentpmes thefe two partes of repentaunce be coupled togp= thee, as in the boke of hynges, where it is fapo. The lorde kylleth and maketh alpue, 1. Reg. . a. bipngeth downe to the graue, and feicherh bp agapne. Exemples herof be thefe. Dauid 2. Meg 14 bepng chobden of the prophet Mathan, and made afrapde farth. I haut frnned agarnft the lorde. This parte is contricion. Afters warde the prophete addeth absolucion, sape enge. The lorde hath taken away thy fpnne thou halte not dpe. This worde comforted and lefted by Dauid agapne, and by farthe helde hom by inftifped, and recepued hom. In the boke of Aumeri.cap.xx . The people

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buniliped for they lyfies do come buto 30 les, Capenge : we have founed. This is contricion. Ifterwarde by the commauntement of Moles they relocte by farth to the bralen ferpent, whiche the lorde caufed to be rered bp, and fo were made hele. Jtem in Ero.14 The people feare the lazde. This is a pre of contricion. After this, they byleue the lorde. agayne, Jolue is lozpe for his fynnes , that done, he rapleth hom felfe by farth, and put: teth god in remembraunce of his promples. finally, by there be two ptes of repentauce or penaunce it appereth molt euidently euen of the bery authors of baptylme. S. Johan the baptoft baptifed to repentaunce, that is, be preached mortificacion. Chapft baptifeth by the fpirite and fper/that is, he quickeneth the hertes. The finall effecte of fapthe, is reinvilvon of fynnes, and to whiche ende repentagnee was inflitute. Aow that there be two partes of repentaunce, contricion and 13 pabacio by faythe, is lufficiently declared before. 28ut Dodozes that left it myght be thought of the pappiles that there be thele the auncient fathers be agapuft this diffinis cion I well bapnge forthe fome tellimonpes of them.

two ptes of penaunce. Wregorie.

TOME. 7.

Bregory in his thyrde boke of bialoges. Df compunction , that is repentaunce , there be two kyndes, by whiche the foule thurth page after god, is fpall papeked to feare god, and afterwarde to loue god. This feare is contricion loue theffede of farth.

S. Imbrofe. Ambrofe writeth thus : wherfore we ought

of repentaunce.

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to bylene that both repentaunte is to be had and poon to be gruen, to thintent we might hope for pardon as it were by farth, whiche pardon farthe obterneth, as it were by an hande wrytynge, or indenture of coue = naunt.

Tertulian agreeth to the lame, where he Tertulian laythe. It is good to be alwayes penitent. what doubtelt thou? God hath so comman: ded. And he hath not onely commanded, but also provoketh and allureth the by the remarks of everlalityng salvacion/yea and added that so deth also an othe, sapenge, I lyve / he that Ezechi. 18. Iwereth wolde be byleved. Dhappy a biesed be we, for whose cause god swereth. On the contrarge parte, moost wretched be we pf we byleve not the lorde neyther whan he swereth.

Bernard in the.iij. lermon of the annuncia: Barnard, eyon wryteth thus. Let every man in his feare and anguythe of myndes laye I hall go downe to the gates of hell, to thentent that nowe we holde not loke up for comstorte but in the onely mercye of god.

Laules of

Taules of penaunce or repentaunce be. Laules of Tholy ghost and the word. The holy ghost, penaunce. lest in true penaunce we shold ascrybe any thynge to our owne powers. Of this cause testifyeth these scriptures Hieremy. prij. It: ter that o lorde thou sheweds my offences buto me I drake my selfe byon the thyghe.

i. teg.ij. The lord killeth and maketh alyue.

punitiped for theyr lyfies do come buto and les, Capenge : we hade fpuned. This is contricion. Afterwarde by the commauncement of Moles they relocte by fayth to the bralen ferpent, whiche the lorde caufed to be rered bp, and fo were made hole. Item in Ero.14 The people feare the loade. This is a pie of contricion. After this, they byleue the lorde. agayne, Jolue is lozpe for his lynnes, that Done, be rapleth hom felfe by farth, and put: teth god in remembraunce of his promples. finally, by there be two ptes of repentauce 02 penaunce it appereth molt euidently euen of the very authors of baptpime. S. Johan the baptoft baptifed to repentaunce, that is, be preached mortificacion. Chapit baptifeth by the fpirite and fper/that is he quickeneth the hertes. The finall effecte of farthe, is reimplipon of lynnes, and to whiche enderes pentaunce was inflitute. Aow that there be two partes of repentaunce, contricion and 13 sebació by faythe, is lufficiently declared befoze. 28ut Dodozes that left it ingght be thought of the papplics that there be thele the auncient fathers be agapuft this diffinis cion I well brenge forthe fome tellimonpes of them.

emo ptes of penaunce. Gregorie.

30Me.7:

Bregory in his thyrde boke of dialoges. Df compunction , that is repentaunce , there be two kyndes, by whiche the foule thurst page after god, is fpalt papeked to feare god, and afterwarde to loue god. This feare is con-

tricion, loue the fede of farth.

. Imbiole. Ambjole wziteth thus : wherfoze we ought

of repentaunce.

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to bylene that both repentaunte is to be had and poon to be gruen, to thintent me might hope for parbon as it were by farth, whiche pardon farthe obterneth, as it were by an bande waptpuge, or indenture of coue = naunt.

Certullian agreeth to the fame, where he Wertulian laythe. It is good to be al waves penitent. what doubteft thou? Bod bath fo commau: ded. Ind he hath not onely commanded, but alfo prounketh and allureth the by the remarbe of euerlaityng faluacion/pea and addeth alfo an othe, fapenge, I lyue / he that Gzechi.18. Cwereth wolde be bpleued. Dhappy & bielfed be me for whose cause god smereth. Dn the contrarve parte, mooft wretched be me of me byleue not the lozde neyther whan he Amereth.

Bernard in the.iii. fermon of the annuncia: Barnard. evon wavteth thus. Let euery man in bis feare and anguphe of myndes lave I hall go downe to the gates of hell, to thentent that nowe we holde not loke op for com: forte but in the onely mercye of god.

I Caufes of penaunce or repentaunce be. Laufes of Thoir ghoft and the word. The holy ghoft, penaunce. left in true penaunce we holde aferpbe any thonge to our owne powers. Df this caufe teltifpeth thele (criptures Dieremp. rrgi. If: ter that o lorde thou thewedlt my offences bnto me I Grake my felfe bpon the thyghe. f. reg.ij. Che lord killeth and maketh alpue.

Toba.25. b.

Trem Chapite lapthe when the boly ahol commpthe be Gall reproue the mostoe of fonne, sc. The worte se the caufe bycau's it is the meane whereby & holy ghol mousth to repentaunce accordinge to that crempie in Dauid who by the work beyng rebuked of Mathan tapd I have fpnned agapuft the lorbe. Rome 3 bo not leuer here the lame from the worde but unber the worde \$ co:

2.Beg.12.b.

paple bothe the lawe and golpell. The lame the weth the pn, it kylleth & dapueth bowns the conference. The conference at laft feketh comforte. Then the golpell compth and pro: mpleth to the beleuers therof remillyon of france and belth if they lyue a newelpte ac cordynaly.

Effectes of

T Theffedes of penaunce be taken epthes sepentaunce. of the partes of the lame epther ot the thens ges annered as comoditpes which to chauce in penaunce or whiche folowe it, bycaufe of farthe an other parte of penaunce. So that for the mooft parte thele effectes do procede topnile of theffetes of contricit and of faith For to be forpe for fynnes maketh not the perfette effet of remntaunce onles thou allo abbelt farth whiche infteth bp it felfe from the ipnnes. wherfoje theffettes be thefe. To be forp in the hart for thp fpnnes & to lpfts bp thy felfe agapte by farthe to thentente thou mapft recepue remiffon of fynnes. To bewaple even from the hert toz thy Connes, se to felle the france and agapue to comfort

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the felfe by farthe to thend thou mark rea cepue forgyuenes offpunes. To acknowes lege with thy hert thy lyfies , to damne the, and agaphe to alppie by faythe buto grace. To dre unto frines by contrició and again by farth torice by bato the newenes of life. to thentent thou myghtelt be renued by the (pirpte and puton a newe man . To mozti= fre the olde Adam, and agayne by faythe to be renued by the spiryte of the myndes. To lape downe lpes and to speake the trouthe. Ephe.4.f. To tremble and quake for the horriblenes of france, and agarne to feke by farthe the discharge of the came. To be lad and heuve with the brolpinge & beatinge of the herte. which beating I call contriction, and againg to be glad and topfull because of farthe. To eschewe eupli, and do good. To damne all. our owne workes, our ryghtousnes, judge mentes, yea and the best thynges in bs, and from thens by farth to flee buto grace. foz to be truly penitent, is not onely to forlake eupli workes, but also to damne all such thin ges as thou halt befoze trufted in. Cherfoze Chapite Capth, that the holy ghoft chall come John, 16.8. to thentent that he may repreue the worlde oflynne, of ryghtoulnes, and of judgement, all whiche thynges the worlde ought to condemne in them lelues, pf they woll be parta= kers of the ryghtousnes of Chapit. This et: fete of penaunce John the baptyft allo re: quyzeth, where he fapth. Repent pe, and by: Mark. I.b. leue the golpell that is, diftrufte pour owne

erghtoulnes, and imbrace Chipfte who is promifed in the gofpell. To recepue the holy goft f is gruen. for when by fapth Chuft is taken bolde of in repentaunce, the fynnes be released a the boly goft is gruen, who after: warde ruleth Defendeth and createth neme mocions. To draw with it a wypyng out of fpnnes, accordyinge to the favenge of Deter in the act. 26e ve repentant and tourne, that rout fonnes may be woved away. To dram with it auvetnes of consevence and belthe. accordinge to the prophete Dieremy. Be ve turned that ve mave refte and be faued. To birnge lyfe with it, according to Erchyel. If the mycked thall sepent from all his fynnes whiche he hath done, and hall kepe my commandementes, and do that thynge & is egall and ryght.ec.he hall be laued. Lertes thefe and fuche femblable effectes of mauce taken forthe of the commodities annexed to the fame, do not folow, cuen for the penauce Take, but epther bycaufe of the promple of god added ther buto, or for farth fake the o: ther parte of penaunce, which cleueth to the promples of god.

If finally, foralmoche as faythe is an other parte of penaunce, and charite is a thynge allied to fayth, therfore also charite fyrst to-wardes god, a sithens towardes the nergh-bour muste nedes folowe penaunce. From hens do slowe for the nowe also outwarde good workes, whiche testifye the penaunce to be true. For what outwarde thynges so

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euer penaunce requpreth, pea and what out marde thonges to ever folometh penaunce, the lame beare wytnes onely of the true penaunce, accordynge to laynt Buguftyne in his boke of penaunce, which fagth. Sicut pe= Buguft. nitencie comes elt boloz, ita lachzime teltes funt dologis/that is. Lyke as the compagni= on of penaunce is forome, fo the teares be wrineles of loso we. Derof it commeth that to worke well outwardly, to grue almes, to falt, to lubdue the flefthe, and to do fembla= ble workes or exercyles convenyent for repentaunce, we inge symplely to be tellimo= nres of frue repentance in the hert which be done eyen for this very purpole that the flesche mave be tamed by them, to thentent that henstorth it might the leve offend. Also foralmoche as we reade in fraipture dyuers eremples whiche teltifpe that throughere: pentaunce, tempozall pepnes be here mytigate in this lpfe , therfore we attribute allo this effecte bnto penaunce that it doth mitt= gate tempozall pepnes in this life according totheremple of the Ainiuites & of the chyl= Jonas.s. dien of Ifrael where god turned away his Jolue. 7.4. furpe from them after that Achan was pu= nplifed which toke awape of the ercommu= nicate thynges . Item in the boke of iudges cap.r.the children of I (racl do confelle thep? fpnnes and with outward faces allo teclare that they truly repented, and therfore they threwe aware they poolles, wherfore god delpuereth Airael from the bondage of the

spon of temporall pepnes chaunceth not merely even for the penaunce lake, as totore I have laid of the other effects, but for faythes take the other parte of penaunce. To this effects of penaunce belonge all suche places of screpture as either do promys mytigació of temporall pepnes bycause of repentaunce or declare that the mytigacyon of temporall pepnes have followed byon repentaunce, as be these, yf we will condemne our sques we thall not be condemned of the lorde. Item Almeses Alyucr from synnes that is to wite as apperteneth to the remission of peyne in this lyfe.

Contraries to repetauce. Latharans Nouacians.

Lontrarpes to penaunce be thefc. To tenpe with the Latharans and Mouacians that Cuche as fall agaphe after baptylme can fors thynke them felfes or be penitent cotraty to the manufelte exemples of Dauid, of Ma= nalles, of Deter, and of infinite others. Co holde that by this worde penaunce is onely fignifyed a forome for fynnes palt which er= rour commyth of the partes of penauce not epahtly bnderstand. To hold that penaunce is oxcly a bewarlynge or wepping for fuche fpnncs as be paft. To fave penaunce is only a ceafying from outwarde vices without the forome of the herte. To afcribe penaunce to our owne powers. Co graunt penuunce tometh by any other common mean then by the worde preached wherby the holy gholt Damneth our wickednes rea and our owns

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roghtoufies iudgementes and opinions. 211 whiche thynges the worke lave agapuft the white of Lhipfte. To affpime that there be other partes of remntaunce of mose then cos triepon and fapthe. Co put with the ichole: Scholemen. men-ul-partes of penaunce , contriction con= feilion and fatiffaction. To mayntepne that there is one and the felfe fame penaunce co: mon to all maner of perfons. This ceroue confoundeth the true and farned pengunce togpiher, wheras bindoubtedly befrde the true repentaunce whiche confpReth in the true forowes of the hert liftynge bpit felfe with fuer faythe towardes the promples of god concerning the franke remission of fra: nes:there is allo a farned and hypocriticall penaunte which men lave opon they; owne backes & brupfe it with outwarte workes os outward chaltine Bout the true terrours of the herte a of the co cience a without farth. In the meane feafon to what purpole thele outward thynges ferue, I have declared bes fore in theffedes of penaunce. To hold that penaunce cuen for the very workes lake bo sultifye without farthe, or conferreth grace. Co fape theffectes of penannce procedyinge of the commedities therof do felow for any other thonges than for farthes fake an os ther parte of penaunce. To holde that by res pentaunce, or as they call it penaunce, onely the actuall blame is remytted and not the papie, which they lape is done away by latillation. To hold that theffetes of penauce

Bapifticall. errour.

Do folome, bicaule of the preeftes abfolucton althoughe the penitent lacketh fapthe: @a mannten that by reventaunce thoughe the hole blame be releafed, pet not alwayes the hole gylte, that is to wpte, that which is due The herefpe to the hole papie. To lap that by remitauce all the Drolle of actuall fpnne is not remitted onlelle penaunce be pfecte, accozornge to all his papiliticall partes, that is to wete, contricion, confession, and latisfaction. To bold that true repentance can france without the workes of charite or other good workt. Co tenp that manage ought to endure throughout the hole lyte. for fpthens we do darly commptte Connes, therfore fo longe as me Ivue me nede reventaunce.

of papiftes.

Tof contriciou a parte of pes naunce. La.xxxbiif.

Diffinicion.

Dutricion is a true remorfe or feats fulneffe of confeience, whiche feleth that god is angry with frane, a there fore it lozoweth for fpnnes.

1920bacions.

Johel.2.6

I Many places of fcripture there be which make be certanne of contricion, that it is a remorfe and terrour of conference. The prophet Johel Capth. IRent pour hertes and not pour clothes. Item plal 6 haue mercy on me lozde, for I am werke , heate me lozde , for my wnes are troubled. if. Loz. bij. Ye be made (ad buto repentaunce. This woode true er 0

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dudeth hypocrifie whiche farneth contricion in faltynges, watchpinges, & femblable outwarde workes, all whicheneuertheleffe vo folowe, if lo be the contricion be teue but without the true feares of confcience, al fuch outwarde workes be nothringe worthe. Fi nally farth allo ought to appoche to the dut= watte workes, which maketh them gupthe and true.

The causes of contriction to the holy ghost Lauses of and the worde. The help ghoft moueth and contricion.

. D. D. D. C. C. C. C.

leadeth vs to contriction, according to his office, whyle he repicueth vs of our synne, John 16.6. of judgement, and of our ryghtoulnes. The worlde is the meane wherby the holy gholt leadeth to contricion : So Danid berng tes buked by gods worde of Bathan, lapth. 3 2. Reg. 12.a. have spnned agapust the lorde. The true contricion is one onely thynge; Partes none confilting in the colcience endued with true remortes and troubles fpryngpinge forthe through the preachinge of gods worde te-

preupinge vs of our lynnes and is the arfte of the holy ghoft . Belpdes this there is allo a countrefette or lippocrytycall contriepon

which men do lape bon them Celues by out-

ward workes without the true troubles of

confcience. This is recetted of fcripture. Theffectes of contritoon be none othet thynge than true fearynges and troubles of conscience, rising by the knowlege of synnes as thefe. To forome with the herte for the

Effectes.

Tuc.7.9.

2.Reg. b.

19 (al.31.

france acknowleged, and outwardly to tes lifte this forome with good workes, exepte of Marye Magbalene whiche in her berte foromed for her fpfies & belared outwardly this grefe of hert with teares and workes of loue towardes Chapft. To bemayle eue from the here thy fpnnes and to confelle the fame. Thus Dauid (as is land berng chro: ben of Rathan fozoweth foz his fynnes and Capth with a mournfull hert I haue Cynned agapuit the loste. Ind to the true contricton of Cynnes is necellarily required the confet: fpo of fpnnes befoze god. Apng Dauid wit= nellpnge the fame where he farthe, I hall confelle agapuft me mpn bnryghtoulnes tes fore the lorde, and thou halt pardoned the wyckednes of my hert . Co acknowlege in herte our fpnnes, to which knowelege berp egrely prouoketh be the prophete Dieremy capi.u. uj. and .iiij . Co Damne thy Cynnes euen with the hert. To bpe onto fpnne euen with the bere hert. To forome hertely for the france with purmle to chaunge the hole lpte in to better . Powe outwarde thynges as faltynges, matchpinges, challitie, mepinges and to be thorte all maner of outwarde thynges make nothing to the contricton of hert, faue that they te markes oz teltimonics of the cotrition of hert profitable to fubdue the Acthe that bentozth it may fyn the leffe.

Contraries of errours.

Contrarges to contricion be thefe, Co fage contricion is nothing els, but a bolun-

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tary forowings for finnes with a purpole of confellynge and latiffpenge. Cotryfle with certeyn Scholemen of the difference of Scholmen, attricion and contricion. Co dispute super: Attricion Aicioully with the scholeme whether fpnnes contricton be remitted by attricion or contricion. They tall attricion an imperfyte displeafaunce for franes that be commytted. To fave contricion is our owne worke. To maynteyn that there be other caufes of contricion than the holp ghoft and the worde. To hold that con= tricion is conuerfaunt effentially in the hert, Scholemen. and birtually in confestynge and fatilityenge outwardly . Co make folyffe diffinations bitwen a fyzit cotricion, that muft be a moderate fotowe, and a feconde contricion that mult we the greatest fozow, but not to moche Co hold that contricion accordying to grace requireth fozowe and merpte. This erroue Igraunt judgeth aright of fotowe & grace, but of merpte it judgeth ampfle, as pertep= neth to the remillion of the blame, and evers laftpinge papie. To graunte that contricion ought to be had for every offence which we knowe, but for luche as we haue forgotten the common contricion luffpleth. Colave that contricion be it never lo lytle, even of it Telfe wypeth away all the blame and pepne. To holde that the outwarde nutture or difciplyne of workes and exercyles ferueth for parte of penaunce or truc remorfe of confei= ence. To fare contricion alwayes regupteth of neceditie teares, of other outwarde gel-

T.II.

tures. To defend that the observing of outs warde thinges serve to any other purpose then to testifye of the true contriction of here and to beyole the session that it be no more so prone to synne. To holde that it be no more so prone to synne. To holde that contriction by reason of charite wypeth awaye the blame, and by reason of solow quencheth the peyn. To maynteen that cotriction without fayth is any other things then very desperation, for doubtlesse it can be nothinge elles when the consciences do fele they synnes and se no remedyes howe to be discharged of the same.

Colfarth the other parte of repentaunce. Ca. rrrir.

Diffinicyon.

Apth thother and necessary parte of pe naunce, is that whereby the consciences be agapne deliquered out of the fearful nes, onto the certaine and sure remission of spines, leest they shold dispaye, being make afrapde by the greatnes and abundance of spines.

Prone.

All thought good here severally to handle also fayth as it is thother pre of penance, to thende that the vertue of penance may be the better knowen. But what thyinge properly faythe is I have before in the tytle of faythe declared sufficiently, whiche treatyle may be also referred hyther. Now, how necessarily faythe is tequipled onto penance and how and in what wyse the consciences.

fapth pte of mnaunce. fo.c. rerie. metelinered out of theps feare by farth thefe realone folowynge which be grounded boo the worde, thall proue well pnoughe. for take me awaye taythe and the confciences bepage depressed by synnes have nothrace wherby they mave raple by them felues a= gapne out of contricpon. furthermoze (pn= nes bernge by contrieron bewarled and ietelted can pet not be remitted without faith. finally penaunce is otterly bupzolitable pea and also fulle of despape without this tapthe Loke moze of this mater in the com: @elancthon mon places of Philip Belanchthon.

T farthe as it is a parte of maunce is not Ropartes duided in to partes. for it is one certapne affection of mynde of a fure confrdence apprehending remission of funnes by Chipft.

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The caules of farth te as tefoze, the holy Caules. choft and the morde. To these also mave be added absolution, which nevertheles is the felfe morde whiche worde when the confciences do heare concerning remillyon of fpns nes, they raple them felues by fapthe which aftermarde recepueth theffede of the mozd. suen remillyon of lynnes.

Apther mare well be referred theffetes Effectes. of farth to that thou applye the fame hittice buto repentaunce. for farthe as a part of penaunce differreth nothynge from farthe wattpenge. Df which I haue heretofoge fe-

OL.III.

fo.c.teefe.

netally entreated. Theffectes be thefe. Co atterne remiliyon of franes acknowleged a Detefted in contricpon, for farthe inftifpeth. Co raple by , to guychen , andto releue the difmaped confeience in contriepon. To belps uere the confcience from de peracyon. Co make qupet confciences whiche be affured they be released of they? synnes through Chapite To barnge with it tholy ghoft to te our leader, and the creatour of new affeities and morpons in be unto a newe ighe. for Chipfte pf he be cleaued bnto by tayth ; gp: ueth buto be & holy ghoff. Co caute a ryght loue towardes god and the nepghour. for charite can not be true and accepted, betoze there be an attonement mate by farthe. To engendze of trielfe all good workes, and to eaule that they maye pleale god accordyings to this texte, without faith it is implible to pleale god. Item all that is not of faythe is fynne. Co thewe the bifference bermen trutefull contricton and unfrutefull, belth fom and damnable, betwen the contriction of Judas and of Peter, of Dauid & of Saul. For the contriction of Judas and of Saule was therfore unprofitable and Damnable bycaule it lacked farthe the necessarye part of repentaunce. To the we the dyfference tes twen the Ceruple and the filiall feare. The feruple feare is a feare without fayty. The filial feare is toyned with farthe.

Roma.14.

Contraries. The Contrarges to this faythe be thele. To

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Enye that fayth is thother parte of penauce To lave penaunce anapleth without fayth. To holde that penaunce without faythe is any other thynge then beray despetation. To holde that fayth thother part of repentaunce is our worke. To defende that the forelayd frutes of penaunce do folome by season of any other thynge then of faythe.

Cofconfession. Ca.pl.

Ontellyon is of foure lortes. One is Diuilion of before god. In other open. The there contellion. pryuate, but per of open crymes, and whiche followed in frede of open confession.

The fourth auriculare,

Confession whiche is made before god is Distinicion. whereby we dayly confesse before god one synnes, condemnynge our selves for british and wretched synners, to thende that by the meety of god on whiche we call, we may observe forguenes of oursynnes.

I Nowe that there is a confession to be Probacion. made before god, we be certified by many places of scripture. The prophete saythe. Psalst.

Opne offence I have knowleged unto the, and more burrythousnes I have not hydre

from the. I layd I wyll confesse agapust me my buryghtousnes buto god, and thou hast forgruen the wickednes of my herte. These wordes of the prophete besydes that they

proue this confession, they do also fet forthe the effecte, which folometh luche as confesse them buto god, that is to mpte, remission of trines. This diffinicion allo is approued by the hole. so. plaime of the prophete. S. John agreeth to the fame, where he layth. If me confelle our fpines, god is farthfull that he well forgue be our france. To this confeifion euerywhere we be exhorted by the prophetes namely of Diere.ca.2.3.and.4.

This confession is a papty confession bis caule we frame dayly, and therfore Charle and put it in the praper which he taught be to prave, named the Bater nolter, wherin

melage forgyue be out lynnes.ac.

T The causes of this confessio te tholy about and the worde. for whyle tholy about rebuketh be, according to his office, of fynne iuggemente and ryghtoulnes and that by the mozd it cometh to palle that me be brought to the knowlege of our lynnes and after me have knowe them, that we cofesse the lame before god which he forgrueth when his ainple of mercy is ones land hold of by farth according to his owne faveng by the pubet Dicre. Enome & thy intquitte bycaule & halt forfaken the lorde thy god, a halt made thy lelf partaker of ftraunge gods under al grene trees, but half had no woll to here mp boyce, layth the lorde. oh pe thaynhyng chyl-Deene, turne agapue fapthe the lozde and 3 well be marged with you, & c . Item a lytle

e.John.t.

Math. 6.e. Auc.II.a.

Laules.

BOYAL BICT

Dicre.30

Dicre.3.b.

of confellyon before god. fo.c.xli. before he lapthe . Therfore at the left wave from hentforth call rinto me in this mple. D my father thou art be whiche haft brought me wo in my virgenitye, welt thou then he anarve for cuer. &c.

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To the forland causes also the commaunies ment of god is to be abod which commains deth vs to cotelle our france to god wherep me be certified that this confession pleaseth god. This commandement is ovenly cipred in this place where Chapite laythe . Repent pe. for this confest you is theffecte of contrievon whiche is an other parte of penaunce. Ju the golpell of Marke it is redde that all Mark.r.a. were baptyled of Johan in the floude Jozon tricpon is cause of this confession. For he that is contrite thall necessarily also confelle his Connes.

There be no partes of this confellyon. Forit is one certapne contellpon before god of lonnes even from the herte which nevertheles is done of dynaerle persons with dyuerle and loudipe gestures. It is an hppo- The cofesio critycall confellyon whiche is made onely of hypocrits. with the mouthe without the true terrours of confcience without topthe ac.

Po partes.

A 3f farth be put to this confeston, to that Effectes. thou confellelt the fennes before god under acertepn confidence had upon the promiles of god by whiche he hath prompled to make

tentes and suche as confesse they synnes remission of the same then thou recepted forgeneres of synnes. Wherfore the chiefestente of this confession is forgeneres of synnes purchased by fayth. Thother effects be common with these des of contriegon. For confession before god both nothings differ from corriegon but as the causes and ested differ. And he that is contrite never for getetteth confession.

Contraries.

Contraries to this cofession befoze god te thefe. To lay cofellion which is mate before god is not by gods tame. To fave this confellyon before god is proughe and lo to bels pyle the keys and ablolucton minufited bo the brother. Co far that this confestion be fre god taketh awaye cofellyon that ought to be made to the brother lerned i gods mord to thyntent thou myghtelt be instructed in the knowlege of the worde and recepue by the mord abfolució of the fennes . To hold that confession before god boone as it hold be is our worke. Co lave this confession bath none expresse commaundement in feriveute. To holde that confesson before gob is buppofitable breaule we be bnecktayne of ablolacyon . This errour is greate, for this confession bath his absolucyon by the work. Ind hyther pertapne luche places of Ceriptute as do remptte (pnnes bnto the res pentaunt persons and whiche testifpe that by this confestyon the holy fathers have obe

of papyltes.

of open confession.

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tepned temilly on of lynnes as plaine. xxtl. Ind thou halt remytted the wyckednes of my hart. To hold that forguenes of lynnes which follow the confelly on before god with followe for any other thynge then faythe.

Cof open confellyou Eap. rlj.

Den cofession is by whiche in tymes Definiteron.

past, the commytters of open cupmes
byd confesse they; synnes before the
hole congregacion, crnestly promysping that
they wolde henstorth amende they; syuping,
whiche done they were pardoned, a admyts
ted agapne in to the congregacion.

Twe be certapne of this diffinicion by ther Brobacion . emples of feriptute whiche do as well teltifye that this confession was in vie in the thurche as allo pione the rendue of the biffis meion concerninge the forme of this confelfon. The cremples herof be.r. Loun.s. and 1. Coz.n. In the fielt place thapolite writeth thus. It is reapported constantly that there r. forin. f. a to fornicacion amonges pou, and fuche for= nicación as is not ones named amonges the gentyles, that one holde haue his tathers wyfe. Ind ve (well and haue not rather los towed that he whiche hathe done this dede myght be excluded your company. for I be eply as ablent in body, pet present in spirite youe determined alredy, as though I were

the name of our lorde Jelu Chryk, when po are gathered togyther and my spuryte, muh the power of the lorde Jelu Chryk delyner hym unto Sathan for the delirution of the fleshe, that the spiryte maye be saued in the daye of the lorde Jesus. Ac. In the seconde place he writeth thus. It is sufficient for the same man that he was rebuked of many, so that now contrary wise ye ought to forgue bym and comforts hym, lest the same person shows be swalowed by with over mothe heupnes. Ac.

To this cofession was not added latisfation, as opely teacheth Paule by these won des: It is sufficient for the man that he was

rebuked of many.

Laufes.

2.C01.2 b.

In almoche as this confession scmeth to appertenne to the forme of representate the brother that synneth taught by Chipste, is hathe the commaundement of god for the cause. For albeit Chipste speaketh there as the synnes of propulate persons, pet by cause we be commaunded there to disclose the synnes of our stubborne brother but of churche therefore it semeth that this publishe or own confession toke her occasion and beginning of the sayd commaundement. Furthermore this confession in the respecte of absolution hath gods worde for the cause. The curums standards ceremonyes of the thynge was instituted by the authoritie of man.

of open confession.

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fo.c.pliti.

TEhis confession is not diuided in to par: Aopartes. tes but is one fimple thing, euen a publyque and open disclospage of notospous crymes. accordynge to the maner and forme aboute wecifped.

T Cheffedes of open confesspon be thefe. Effectes. Wo won the brother that falleth, as Chaple Deweth Bath. 18. To reconcple him that is fallen in to fynne bnto the churche agayne. Dethie effet moniffeth be thamftle where he laythe. wheefore I prage you do lo that 2. Lot.2. tharite may be wrought boon him, meaning the person that was fallen in to fpnne. To warne others by this open confestyon, and to frave them from commyttynge the lyke enoimptpes. To be a token of ernell repentaunce, or a tryall wherby theyr fromackes be examined whether they have ernelly repented.

T Lontrarves to this confession be. To de: upnge regarde to the. 18. chapiter of Math. To holde that open confession hath sansfa: tion annexed bnto it. To lave that this own and publique confession, whiche in tymes palte hath ben bled of the fathers, is not to be brought agapne into vze, specially as far=

forth as it is of gods lawe.

nie open cofestion to be of gods lame, as ha: Lontrarges.

Tof confession private of open ctymes before a pryuate preed. Ca. rly

Diffinicion.

before a prinate of open crymes before a prinate preest, is which e hath succeded in place of publique confession before remembred by which open synthemers were wonte to confesse they synnes before some one preest appointed out of the nombre of the elders for that purple which to suche as were in well to repent, encouned a certern punishement which corruptly they call now penaunce before the congregation, by whiche they were tryed whether they wolde ernestly southynke and sorsake they wolde lyfe, whiche done, they were then syst recepued but of the congregation agayne.

Probations

S. Cypzian.

Tripartita hikozia,

The this diffinicion luche wayters are to be fought and loked bpon which have wip: ten of this confession. Lypzian maketh mencion of this in his fermon De laplis and els where . Allo the tripartyte hiltozpe whole mozbes thou halt fynd in the comon places of Delanctho. Allo an ereple fom what like bnto this confession remarneth pet in suche places as pardons be had, wher buto muttherers or other open Cynners refort a there makpuge a papuate confeston before fome certapne preeft be afterwarde carped about the temple, holdinge bider thep; lefte arme a rodde, and in they tryghte hande a bicn-nynge tapze, with the rodde they be beaten of every of the confesiours, all which thyns ges tone they be eniopned certeyn fallynges and prayers and lo at lafte be abmytted to

of confellyon papuate. fo.c. rliffi. the companye of the farthfull. Lertarnly of this cofellyon a lpke exemple remanneth pet at this daye in Rome where is a freciail place appoputed for pentientes and where they ftande euen lyke buto mourners. Item certeyn well churches at reamogted to hepe tril a lyke blage of this confellyon.

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This confell von departeth further from Laules. the worde of god then the oven confession afore mencioned, wherfore the caufe of this confession we mave lawfully make mans authozitie by whiche it was fyilt ozderned. as the tripartyte hystorpe also declareth. Tripartite where it layeth. It was tene to the auncient hyllogge. bylhops that as it were in a stage plave no: torpoufe crimes holde be lapde open to the teltimonve of the churche and for this caule they appoprtet forth a preeft of a good conuerlacyon a farthfull keper of countaries a wyle man bnto whome luch as had offens ded minght amzoche and confesse thepz enoz= mptpes. And the preeft accordinge to every mans faulte emorned punvichement, ac.

TEhis confession hathe no partes but is Mo partes. of one forte according to the fourme before prescribed.

Theffectes herof be not bulpke to thef. Effectes. fedes of own confession let forth heretofore as. To wonne the brother that is falle. To reconcile hom to the churche. To monville and feare other from lyke fallynge. To be

Contraties.

Tontraries be these. To saye this confession is by gods lawe although in some parte from is by gods lawe although in some parte from not denye but it had occasion of the formar confession. To holde that the penaltye or punyshement is added to this confession of the penitent by the same might satisfie for his synnes. To holde that this confession in whiche the preest eniopneth penaltye or punyshement which they folyshely call penalty is of necessity to be vied, wheras in that the same is not commanded by the lawe of god.

Cof auricular oz eare consfellion. Lap. rlig.

Diffinicion.

A description of eare cotession is wherby doubtefull consciences a loden with space seke by the work assurance, instruction, comforte, and a certagne waye to come to remission of spanes, whiche the belevers also recepue bycause of absolució and the power of the kepes.

pobaceon.

The necessary vie of this confession proueth sufficiently this distinction. For ma bepage laden with the burthen of synnes for the moost parte can not comforte hym selfe eyther bycause he is not well taughte in the worde, or bycause the batelles of his constience be greater then that it can well ryde it self of the same, wherfore by all meanes this of confession auticulat. fo.c. rlv.

confestion is necessarve and profytable, to thintent that by it the conscience may be in= freuded and taught where it oughte to feke fo; comforte, that it may obtern remillion of Connes. Pow, that remission of Connes folo: weth this confesspon, bycaufe of absolucion the power of the keyes, thefe places teache vs. De that heareth pou, heareth me. Item to whome to euer pe hall remptte fpnues. Bath 18.c. they Mall be fozgruen in heuen.

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TEhe caufeof this confession, I graunte, Laules. is mans authozitie. But fozalmoche as god approueth absolution, and every man hath nede of it, therfore this confession is to be kept ftpll in the churche if so to we woll that there be anye ble of the keys in the churche. Bepther do I fe why men hotbe be greued with this confession, onles I supose bicause they have no delyte to be instructed in the worde, wheras pet they mooft of all glozpe of the goldell or bicaule remission of synnes is buthankefull buto them which is offered in this cotellyon by absoluction. Thou ther= fore whiche haft the golpell whiche dilday= nest not to runne to sermons imbrasyng the fame with greate admpracpon and beletta= cyon of mynde why doll thou thinke backe from confessynge or alkange counsevile co= ternyng thy belthe & faluacyon and frendly to talke with & curate of thepeherte to thin= tent thou maylt leene of hym even the felfe Ante thong that thou hearest at fermons by

Ro pattes.

the open preachings of the worde.

(I Care confession is not divided in to parites but is one symple confession whereby the consciences to leke comforte institucion and remissio of synnes through absolució which is by the worde.

Effedes,

Thebettes of auricular confession process of the profpte and necessitie of the lame as, To be institute and instructed better in the chipften docterne. To recepue a ftrongae comforte by further infruction. Co heare of remplipon of lynnes by the power of the keps. To recepue remission of lynnes by the word through the mmer of the keys. There mare allo be gathered other effectes of care confession forthe of the commodities of the lame whiche helpe to represe the occaspons offpnnes when the conference do heare in confession the hernousnes of frines a howe horriblye god punyfeth frane. Dn the con: trarpe parte howe greate remardes he well spue to good workes.

Contraries.

Contrarpes to eare confession be thele to holde that eare confession is by gods lame. Albeit I graunt that god approueth absolution. To despyle auricular confession of to neglecte it whiche althoughe it be not commaunded by the lame of god yet for the sociation commoditives it is not to be despyled ne neglected, onless a man thyricith that he nedeth not the worde whiche he heareth

of confestion auricular. fo.rible

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in the inflitucyon and ablolucpon. Cobynd auricular confession to a tyme certapne. Co lave that the reherfall and rekening by of all the ipnnes is required in confesion by gods law. To lay care confellyon is therfore necessary that the penitent may recepue fauffaction to; his francs. To holde that all the lynnes arc to be confessed under payne of dedly frame. To hold that auricular confestion without satisfactio adeed to the same Papitical is in barne and nothinge worth. To holde that all france are to be contested togyther with all the circumstaunces belonginge to the fame . To fape care confellyon ot it felfe concernyth necessitie of helth as pertayneth to the rempsion of the blame but not to the remilipon of the papie for which they bolde that latifaction is to be had . Co bolde that tare confession euen of it felfe wypeth away Dapisticall lynnes aswell concernyng the blame as the errour. pepne. To lave care confellyon maketh of The erroue a deedly fynne ventall fynne. To holde that of scholemen. auricular confession as a worke of it felfe be lpuereth from the cuerlalipug repne and dempnplieth the temporall pepne. To holde The herefye with Thomas the Scholeman that the payn of . S. Tho= eppall effectes of eare confellpon be to belp: mas worthin ner from everlastinge pepne and from the ved moughs tyne of purgatorp in which the fand The be. mas layth that fuch as be confessed be moze cally punylined than luche as bebut onch contryte.

De latillaction. Cap. ritty.

Malle

latiffaccion.

diuffion of Atiffactio is of two ford/ the one, which in tymes palte was added to open pe: nauce, the other is diurfed by the ichole= men, and by reason of many opinions abith to the fame is beterly wyched a bugodip.

> I Df fatiffaction bled in tymes palt in open repentaunce.

Diffinicyon.

Satiffaction bled in elte tymein epen m: naunce, is a certagne pagne oz punpiment which in old time was entoyned by the precit to the penitent perions for thepr open fries to trye them whether they were erneftly repentaunt.

Brebacion.

There is no wubt of this diffinicio which is taken forth of the tripertyte history which the meth the originall begynnyng of this fac tilfaction entoyned by the preeft, accordinge to the qualite of thoffence, by which the penitentes exercifed them felues bntpil & tyme appointed by the bythop, when the bithop bernge prefent they were admytted agayne to the pertakpinge of the lordes fouper. The finall effect can not be called in to doubte, for we mult kepe ftyl this doctryne, that by one ly farthe we obterne remiliron of frines, through Chapft and not through our owne workes.

Caules.

The cause of this latisfaction is mans au thoritie, accordinge to that of the tripertyte historye. It was cene to the aunepent bys

of latilfaction.

fo.e.elbii.

mops ac. as before in the tytle of confession of open crymes before a prouate preeft. The cause also of this satisfaction is the precit whiche eniopned the papne or punyfhment for which folowed latilfaction, which lafted toll the tyme preferbed of the preeft. furthermore the cause of this latistaction is the penitent, which performed the fame. Thoc: Decalion. calion of this latiffaction was gruen by the malyce and noughtynes of men, whiche by theps falle and fepned repentaunce difcep= ued the churche.

Mounday fortes of latiffaction there were Bartes. accordinge to the qualitie and greatnes of thoffence. Ind as the fynnes were, le had they canons, rules and lames for the fame.

Theffedes be thele. To trye by the eniop ned Catilfaction whether the penitend were truly forp for theyr spines. To attepte them whether they wolfhed hertply to come a= gaph to the cogregacion. To tame the fleffbe from the wantonnes of frunpage. To be an impediment to the delibe that it fall no more le sone in to byces.

Effectes 03 morkes of **latiltaccion** in old tyme bled.

Tontrarpes be thele. To lave latilfaction Contraries in olde tyme was by gods lawe. To holde that there is an other latisfaction for synnes then the merytes of Chapfte. Co mayntepa Papiftical two maner of latisfactions, one for beniall erroures. fpnnes, and an other foz deedly. To fage fa= tilfa dion fandeth not of due workes, but

WI.III.

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Durgatopie

Good Sain! Thomas.

fupererogatpue that is of fuperfluous mote kes and moze than nede by whiche be rebes med the pernes of purgatorye or other tems pozali pepnes. This is a papilical! Canifas dion of whiche I well entreate bereafter. Co holde that latilfaction chaungeth eter= nall pepnes in to pepnes of purgatorye or o= ther temporall peynes. To bolde that luche peynes be remptted partly by the power of Capnt Deters kepes and partely by tattle faction. Co fave latiffaction taketh awaye the blame and grueth remilipon of ipnnes. Comepnteque with Chomas that the cofellour both very laudably when he lapthe to his goffly chylbe, what to euer good thou Do by latilfaction the lame mought be buto the for remillyon of lynnes. To holde that fatilfation lufficeth for the purgynge of the pepne epther eternall og tempozall. Co bes tente that the mentent obteneth by fatilfa: dion the perfpte feute of grace. To befende that fauffation is called a paper ramulom or recompente for fynnes. To hold that ont man may latiffye for an other afwell for the pepne as toz the blame. To graunte that fasilfactions Do pet ferue when thep be done in beably Conne. To holde that the fatiffaction of Chapit ferueth for the hole nature of man but pet that every man ought to fatiffpe for his owne fpnnes. To mapntepne that there be fuperogative or fupduous workes which be not beterly wyched and abominable. To hode that fallynges and other exercyles to

of latif. of scholemen. fo.c. plbiff.
byfole the ryot of the fletthe to not due wozkes to be done durynge lyfe a not at tymes
appointed.

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Col latisfaction dyupled by scholes men. Lap. rib.

Satisfaction divised by scholeme is which Distinction, standeth of workes not due but superspectations of purgatory of at less wey other temporall pernes.

The reasons which the scholemen bying Probacyon, forth for the confirmacyon of they herefye be these. Insurpes commptted must be restompensed or satisfyed accordings to the egaltie of instice. Ergo saye they workes not due but supercrogative at required. Isso, where as god is mercyfull he remytteth the blame and wheras he is a rightous sudge he chaungeth the everlastying peyne in to the prine of purgatory or other tempals peynes. Nowe, parte of these express they saye is resteased by power of the popylike keyes, and parte is to be redemed by satisfactions.

The cause of this satysfaction is thantotytic of man which belides gods worde yea agaynke the moost open worde of god hath diupled satisfaction. Those asyon of this deuple was the confession in old tyme veed of publyque crimes before a pryuate prees not

Cantes.

enably buderstand whiche added to theme mitentes a certapne penaltie oz punifibemet not that by the executinge of the fame then Mold latillie for they? Cynnes but that wing nome released of them by the power of the keyes they myght declare before the hole churche that they erneftly repented. The raulers allo of this latilfactio te the populhe prieftes that enionne this fatpflaction or penaunce as they call it to luche as te confelled of them. Item they which lave it bpon them felues as hertofoze hath ben vled to be done of workemen, I call them to whiche arpue to wyune heuen by they owne good work! as they call them . The mater oz fubfraunce of this fatilfaction is taken forth of the felfe workes whiche they call supererogatpue or fuperfluous (in dede they be fuperfluous & verne) as be prigremages , rolarpes of our ladge, bygilles, tozmenterpes and betinges of theprowne bodyes, wearinges of Myrtes made of heare, rope gridelles gopnge wol: marde and barefote or with wyndowes in they hoes, a luche other most byle workes pea and oftentymes molt folythe.

The fumishe schole wedous of later tyme whiche wayte that satisfaction descrueth remission of synnes make two partes therof. The one which satisfieth for venial synnes for whiche they dreme that pyter paterynics dayly sayd be suffycyent. The other, whiche satisfyeth for deedly synnes and for

the pepne of purgatozpe.

Outholy relygious par = lons lave pe ; naunce bpon them lelues.

Partes.

of pardons.

fo.c. rlie

bolicall fatilfaction, they wyl have thefe. To chainge the everlallyng payne in to paynes of purgatorye, of whiche parte is remytted fay they, by the power of the popylike keyes and parte by fatilfactions. To redeme temporall paynes. To meryte remyslyon of synsness or of the biame. To meryte (for they be great meryters lyte everlallyng. These two last effectes, the rude and folysike monkes have put to, deuplynge them out of they? drowlye pates.

Of pardons of indulgens ces. Cap.rlbj.

Adulgences of pardons were in tymes Distinction.

past forgyunges of open penaunces (as they call them) or satisfactions.

This diffinition is taken forth of the maner and custome of open penaunce, and therefore it is certaine and sure.

The cause of pardons is the preest which Lauses. released the iniopned penaunce or latista:

CIndulgences have no partes, whiche ne Partes, neuerthelesse according to the state of the persons, and necessite of the thinge were of therewhyles graunted more, otherwhyles lesse but the pentientes.

Theffectes of pardons were thele. To bn Effectes: burden the pritentes, either bicaule of they?

heses emet they being of the

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oozks aunce celfe oue oz ous &

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tyme thres perof.

ozkes

eryns other, nd for

meakenes, or for other caules. Co leene ta

Contrarpes. exercures. Papiftes.

Chomas of Aguyne.

Roms Bardones.

Papilles.

A Contrarpes to this auncient ordingunes be thele. Co graunte with the pappites that parbons is a release of payne whiche beler: uingly we hold fuffre for our owne ipunes. taken out of the treasure of the churche, to paye home the infree of god. To fay & that holy man f. Chomas of Aquyne, that mouls gences be gruen by fatilfactions to the bos nour of god & comon profpte of the churche. In dede it is to the great profpte and quaun sage of the poppline churche, whiche is eccle: fia malignantium, even the churche of bars lets. Te holde with fchole clerkes, that parbons be not gruen for cosposall thringes of them felues, but as tempozall thinges be ozdepned buto spitituall. Se how pretily they cloke there finhynge gaynes. Co befende that pardons by the power of laynt Beters kepes do delpuer foules out of purgatoppe. To lave pardons do good ferupce for the remillion of temporall papies. Co graunt out pardons with the bylipop of Rome and his reuerende clergre, for fuche as grue theps helppinge handes to the buplopinge of chapels and churches. To holde that pardons be auaplable for those that dped in grace, or allo out'ef grace. Co mayntyn with the bils guyled pappites, that pardons take aware both culpa and penam, the fynne and the pu uplibement due for the lame.

of exteliatticall power. Co.c.L. Mofthe ecclestattical power or power of the churche. Cap. zlby.

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Be ecclefialicall power, or power of Diffinieron, the churche, is whiche frandeth in teas chyng the golpell, administrating the Carramentes, and excommunicatynge fuche as be oven frances, and agapue in alloping the fame when they bemaunde abfolucion.

The realme of Chaple is fpirituall, not Probacions ruled by the Iwerde, by the armours, and o: heror, ther thonges, appertepupuge to a woildly polecye. wherfore this churchely power is engitty described by the works aforeland. furthermoze Chapite whiche is bothe the founder and maker of this churchely power remoned all worldly governaunce boths from hom felfe, and from his difeiples buto the paperces of the worlde, from hom felfe, whiche wolte not be cholen to be konge, but debde away from his apostles and bilciples where as he layth onto them. The rulers of Joh. 6.6 the gentyles have dominion on them, but fo hall it not be amonges pou. Row, S. Deter him felfe, whom the papyltes make the heed of thepz popplie power, or rather tyranny, bled no worldly or temporall power, yea on the contrary part lagnt Beter wayteth that 1. Bet.2.6 we ought to obey the temporal rulers orey= ped of god for the refence of fuch as te good, and pumplihement of the wicked. Blio faynt Deter exhorteth his felowe preeftes to fede 1.10et.f.a

Some of had nede be constrapned to this.

the flocke of Chapit and to playe the part of our byshops byshops (for so it is in the greke) not confrancoly but wellyngly, not for fowle lus cours fake but of a prompte mpnde, not as thoughe they bare rule ouer theys docke als lotted to they; fpirituall charge but in fuebe wple as they mave be exemplers buto they flocke. Aspther Dothe his felame S. Baule optient from hym who also testifpeth bute Login.21.d. the Cozynth. of hym felfe lapnge . Rot that we are loades ouer pour farthe but we are helpers of your tope. How to teache the gols pell they be commaunded of Lhaple who Capth, go pe in to the hole work and preache the golpel. Item as my father hath fent me,

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lo Cend I pou. TBy facramentes I bnderftand here baps tilme, the louper of the lozd, and ablolucion,

Mat. rbiij. d Df baptpime fpeaketh Chapite thus. Goo and teache all nacyons , baptifpnge them in the name of the father and the fon and the holp goft. Of the Couver of the loze he faith.

Dat. rvin.c

Math.rrbi.c Gate pe Dapuke pe.ac. Df ablolucio he laith. Berely I lave bnto you, what fo euer pe bynd bpon erth it hall be bound in heue. tc. The diffinicpon allo appeareth certagne by the partes of the ecclelialtycall power which be thefe, the power of doctrine oz ozder, and the power of excommunicacpon and ablolucyon. Of excommunication (peaketh Chrift in the roin chapiter of Math. Gremples of excommunicacion appere in the fpaft epiftle to Wimoth . cap .i. in the perfons of Dyme:

of eccletialticall power. fo.c.li. tiens and of Blerander whom Caput Baule betoke to Satan that is to lave he excome 1. Elmot 1.01 municated that they holde lerne not to blafpheme. Item thapolite blameth & Lozinth. 1. £07.5.8. that they acculed not, that is \$ they put not out of thep; copany the man that had comit= ted adultery with his owne fathers wyfe. Ind agapne after warde he blameth them after they had excomunicate hym whan he toke greate lozowe for his offence that they recepted hum not in to their copany. finally fuche as haue falle and be remntaunt ought to be taken agapne accordyinge to theremple of Deter, and infynyte other.

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Whaplt is the payucipall cause of this po: Laufes of wer. for he orderned it and commytteb it thevo wer of to the congregacion, as appeareth. Math. 16 the thurch. and. 18. and in the golpell of John. cap. 20. After Chapite, the churche is a fecondarpe taule of the eccleliastical power, which bath authoritie do conferre and to exercple it. Po prouate person, no byshop, no archebyffop, or what fo ever name he beareth or taketh boon hym hath this power, onles it be commytted to luche papuate persons by the hole congregacion, not taken awaye a= gaine for the abulynge of the lame. where fore the bylipop of Rome is not a lytle the vluryes blame that he draweth the power of the cion of the churche to his owne propre person and vour bishop of peth boon the authoritie of the same mooste Rome. syrannoully. for onely the churche bath the

whe aunciet brage of the shurche.

Dig.64. La. Episcopi

Parlones
mete to be
the ministre
of the congregation.

keyes, and therfore it also hath the power to elette and nominate fuche as ought to abmis niftre the kepes of the churche. I call the churche where the pure worde of god is had and the ryght ble of the lacramentes. Whe maner and forme of callynge and chofpinge the ministers in old tyme bled in the thurche was this. The people byd chole and afters warde came the nexte byllhop adiopnynge to that diocele and approued the cleation. Teftimonics of this election thou thalt fonte in the common places of Metancthon . Ind farnt Paule commaundeth Eitus to orern preefes in the places nere aboute hym. Afterwarde by authozitie of the countaple of Pree the conframing of the bylhop eleded was gruen to all the bylihops of the lame proupuce, whiche constitution bycause it les med bery harbe, was chaunged to the con: framacion of thee, epther bernge there prefent , oz elles by waytynges agreyngethet: bnto.

Mable persons to the ministration of gods worde be described of thaposile in his epy: siles to Eimothe and to Eitus, whiche description is approved. Distirct. Hyther perstepne also other decrees, as distircin, where it is commauned that suche be promoted to is commauned that suche be promoted to inge tyme, as well by the worde of fayth, as by theremple of ryght coversacion. Item distirct, cap. Cales. Let suche be elemed to be munistres of the churche as can worthyly

of ecclefiafticall pomer.

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banble the bingne lacramend. Blo bift. priis rap. Dis igitue. Let them ftudpe and ende= moue them felues to kepe ppetually the cha: citie of an bnoefpled badpe , of at leeft= mare let them be coupled with the roke of one onely matrymonye.

Tat is as olde divition of the churchely of Barten ecclefiaftical power, to diupde it in to vomee of order or dodryne, wherento perterneth preaching of the golpell, declaringe of remyffyon of fynnes, and communicatynge,

therof, administrynge of the facramentes. Ind in to the wwer of jurifoldion, to which belongeth ercomunication and absolucion.

Theffedes of the ecclelialticall power be effet tes. thele. To teache the pure morbe or gofpell, accordinge to the lavenge of Chipit, I leno vou, as my father hath fente me, but Chipft was not fent to teache lyes, ergo neyther the prechers be lent to teche lpes. To teche repe tauce eremifio of lyfies i & name of Chailt/ to, thele be the partes of the pure morde or golpell. To ministre remission of spanes to others/for this is the chefe effecte of the gol= pell. Co ministre lacramentes, accordying to the worde. To assorte by the power of the keyes all true penitend temauding the lame. Co ercommunicate open fpuners, amonges whome I recken blafphemours, falle tea: thers.ac. Semblably Baule ercommunica: 1. Clottig ted Apmeneus and Alexander for their blas phomie. To receptie agayne luche as couete

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to returne agapne onto the churche, and fo to afforte them, accordinge to the exemple of the aduoutrer mencioned of thapolite in the feconde eppftle to the Lozinth . Rome. thele effectes and offecies they maye not exercife in a corner, but openly and in the fight of the congregacion. for the boarrne of the go pell is an open and manyfelt preaching. Reither is it lefull foz cuery papuate perfon to exercyle thele offices, but onely to luche as be appoprited and called therbuto by the churche, that all thynges may be done in the congregacyon fempngly, and in bue ozber. Beuertheles cuery man may pea & is bund preuely to theache and inftructe his nevals bour , to declare bnto affraped confepences remission of spines and that by the worde and fo to afforte them . Allo in cafe of neces litie it is lawful for every perlon to ministre the facramentes . But to excommunicate is not lawfult for any pryuate person as it is neveler lawfull to afforte the excommuny: cate perfon . for thefe thonges bycaufe they be publyke iudgmetes and fpedacles ought to be tone befoze the hole churche. Ind ther: fore thapostle wayteth to the hole churche of Lozynth . and not onely to the minyfres of the churche that they holde recepue hym agaphe in to they companye which had to mytted thaduoutrye.

TI thought good amonges the contrarpes Contraries. herof, compendioully to touche the ecclelias

of ecclefiafticall power. fo.c.litt. aveall power which buto this dave the byle hope of Rome bath vled or rather abuled with hourible tyrannie, which thong I woll the gladiper do , bycaute & knowe that the true ecckfiaftycall power hall the better be elpred, when on the contrarve fre the falle and tyrannicall power of this monfre is fet touthe.

. Of the popplie power.

TEhe power of the churche whiche hy= Diffinicion. therbuto the pope hath vlurped is a domiupon in thynges fpirptuall and tempozall. yea rather a power aswell upon all the laptre as boon the cleargre with authoritye of makinge and flatutinge lawes to rule men withall, aswell in spirytuall as tempozall thonges, a where lawes haue no place there to exercple the lwerde toz the mayntenafice and defense of the goodes bothe spirptuall & tempozall of the churche milytaunt.

TEhe fpalt parte of the diffinicion is ama: Probacion. raunt Diffind.rix. Lap. Ita dominus. Alfo in the decretalles de electione. La. fignifica= ft. Alfo in the decretalles de hereticis Cap. ad abolendam. Rowe of his dominion bpo the laptie, there be creples prough in which we le the tyranny of the bylhops of Rome bpon emerours and kynges. Dor sacharie sacharie. deposed Hylderiche the frenche kynge and made of a hynge a monke. Innocent the.tiij. Innocent byd put downe frederike the leconde from the fourth. the empyre and in his place fet by an other,

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Blerander the thypo.

Bope Merandze the thyzde before hom bin treate with his fete vpon friderike the fire emperour of that name furnamed Barbas rolla father to the laid friderike the ferond and of thauthozitie of making & inadpinge lawes at thepz pleasure whiche thep bynde men buto moze fraptly t, en to the golpell certifieth be Leo. Diffind.uij. Lap. be libels lis. Rowe, Boniface the. buj. rapled greate marres in Italpe. Gzegozie moued all mar: res bon the emperours of Rome for mayns tenyinge the conframacyon of the byllhon of Rome. Pope Julius bicaule he mate many warres is bonoured of fom for a farnt and a bleffed man. The falle & traptozous mar: res of tather cofpracies of Clement be not buknomen.

Leo. Boniface. Gregoric.

Julius.

Clement.

Particion of the populae power.

This popylike ecclesialty call power they diupde in to order wherby they choice they minystres that may proclaime and preache this power furnished with lyes and tyrans nye, and in greate abuse distribute the sacramentes. Ind in to jurisdiction spirituals and temporals.

Laules.

Of this power the caules be, Tyrannye and a mere luft to raigne, whereby Hodiface the thyrde observed of the emperour Phoseas the name of the universal bishop, which obterned by lytle and lytle to his powers, he encreased the same, a to thintent it myght be the more sure and stable and also extende the sarder, his successours by shops of Bome

of ecclefialticall power. fo.c.litti.

Audved the Came that Boniface Dyd. tyll at last they were become in worldly power far mightper then hrngi & empoure, who other whyles they betterly depoted of thempyre. Finally, I call the poppline power a tyzan= npe, fozalmoche as it is a power gotten 15= out ryght and varyghtly possessed of them. namely lythens they allo glozy and booft to be the vicars of Chiple, by which tade they relare them felfes to be very antichzifft that is to lave againfte Chapite.

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They effectes and workes be thefe. To Effectes Deuple and make lawes , flatutes , ceremo= hies articles of the farthe, and nowe thefe nowe those tytes whiche the byshoppes of Rome bo lave bypon the fely congregacyon as exacles of god or golpels with this con= diepon annexed therunto that who so ever transgresseth the same thall be depapued of the name of a chapiten man, as openly teffp= fpeth Leo diffina.inj. La. de libellis. Co co= frime the hyghest tempozall ruler in erthe. Dift . rrij. L. Dunes. where it is redde that fant Beter recepued of Chapfte the adminitracyon both of the erthely and of the hes venly empyre. To administre worldly powers, whiche power the bylhops of Rome take buto them of Peter they predecellour according to they law aforefard. Co make tempozalllawes. Eo gpue lentence of deth according to & same. To make warres for &= tence of the thurche goodes. These tempos 業.11.

rall offices be nothing mete and convenient for bythops especially fythens (as I farb) they wyll be vicars of Lhipfte in the kyna-Dome of Chapite whiche was altogyther e-Araunge from this worlde. To ordern and electe blynde boulardes, contrarpe to they? owne berees, as well to preache impure do: dryne defoyled with mans inuencions and for the mooft parte repuguaunt to the fpns cere worde of god, as to diffribute the facra: mentes in an horrible abufe. Co curfe and excommunicate cuery man at theps owns pleafure, as teltifpe exeples of themperours of whome there hath ben in maner none before our tymes whiche hathe cleaped theys thunderboltes.

There folowe the rest whiche be contrarpes to the true ccclcfia:

Avcall power.

Contraries

Papistical.

papiltes

Contrarpes therfore to the true power of the churche be thefe. To holte that the right of conferrynge the ecclelialtycall powerte: mayneth only with the Bope and not with the churche which hath the kepes giuen bn: to them of Chapit. To lape no man ought to be admytted to minyfre the word onles he be fraft elected orognate and conframed of the pope or his deputpes. To benpe that e: uerp particular congregacyon hathe power to elect thep; minpftres of the word by the The tetesta: authoritie of the kepes comitted buto them. ble herelie of To lave that onely to larnt Peter and his fuccessours bylihomes of Rome were gruen

of ecclefialtycall power. fo.c.lb. the keyes of the eccleliafriall power and not to the churche. To denve that the paynspeak effectes of the churchelp power be, to teache gods worde, to preache remplyon of Connes by Chapit, to bestowe the same boon fuche as couet it, to diftrybute ryghtly and purely the facramentes. To holde that the power of the churche frandeth not but amoges the annoyted priestes. To holde that pipuate persons may not papuately exercise tholicies of the ecclesiastycall power, as to intrude they neyghbour in gods word, to speake and talke of the gospell, in necessitye to distribute the facramentes.ec. To holde that open confession is not necessarve. To w away pryuate absolucyon and be contented with an absolucyon phantastycall. To save that publyque absolució can not stand with provate absolution but that thone or thother is to be abolysched. To defende that excommunicacyon apperterneth to private persons that they mave excommunicate of they owne authoritie whome they luft. To holde that excommuny cacyon mave duly be done althoughe it be not openly done before the congregacyon. To fave that onely fuche as preache eupli doctrone ar to be ercommunpcate and not fuche as give cupil exemples of lyupnge. To denpe that luche are to be Errour of recepued agayne in to & cogregacyon which Anabaptilts. have repented. To feke any other thyng by the ecclelialticall power, then the execucyon of the foreland effectes. To exercple the of=

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Math. 23.a

what is to fit en Moyles chapte.

Bhilip .r.

Perefie of purgatozye men.
Dopithe errour.

extres of the ecclelialiticall power openly without lawfull callyinge by the churche to the lame. To relifte ramely the ministres of the churche contrarie to the comaundement or Chapk who layth. All thonges that they commaunde you to bo that bo ve, that is to wrte, as longe as they fytte in the charge of Movies. Rowe, to lytte in the chavere of Poles is to expoune the lawe of god pus rely and Concerely. To holbe that the ble of the ecclesiaftycall power is letted of taken awaye through cupil minpitres, to that they fytte in & chapte of Boles. Therfore Chaift lignifyeth that there lytte in the chapze of Moles faribes and pharpfees bothe good & bad . wherunto accordeth Baule waptunge to the Philip. thus, Some preache Chapite of enuit and contention, lome allo of a good well & c. But what forceth it (laveb Baule) To that Chapit be preached by any maner of waves whyther it be by occaspon oz of true meaninge I therin love yea and will love. To abule the offices of the ecclefialtycall power for garnes and foule lucte. To holde that the eccietialt peall power is of no force. To hold that by the power of & keps lowles be delpuered through pardons out of purgatozpe. To laye in referuacion of cales not onely the canonical paper but also the offece mape te referurd pea and in fuche as be trus ly repentaunt.

Of mens tradicpons in the church e. Cap. rlig.

wolde not put the place of mens tradicis ons among theffetes of the ecclefiafticall power, as though it Golde perteyn pio: perly thyther , tozalmoche as to constitute humane tradicions in the churche, is not the propre effecte of the churchelp power, but whiche is myred therwith for certern and necestarge caules, as hereafter Gall moze playnly appere.

T Bens tradicions in the churche therfore Defcription be ordynaunces of men whiche they make. whiche have a commplion of the churche to the fame, to thintent that all thynges mave be boone in the congregation with comelys

nelle and in order.

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This diffinicion is playne. For they be not Probacion gods whiche ordepued humane tradicpons in the churche, of pet do ordeyn. further= moze certapne it is that the tradicions be not of the lawe diupne, bycause they be not exprelly mencioned of in the worde. Ind thas polite. 1. Cozinth. 7. where as he had not an open worde of god to ferue for his purpole dura not but call his tradicions counselles and not commaundementes where he lapth Concernyng virgyns I haue no commaun: 1. 202.7.23 dement of the lozde, but I grue counsell.ac. wherfore we ought diligently, accordyings to the maner of Daule, to difcerne mens tra dicions from the expresse comaundementes of god. for thus the apolite alwayes protes feth befoze his tradicions. I Cpeake this of 1. Cot. 7. 4

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favour, and not of commaundement. Item to the reft (peake 3 (fapth Daule) and not the lorde . The finall effecte putteth Waule where be lapth. wherfoze bzethzen endeuer pour felues to this, that pe prophecee (he calleth prophecie interpretacion of (cripture) and forbyd not to fpeake with tonges, and let all thenges be done honeltly and in order Do there Daule both inftitute leffons of redynges in the churthe. Item & women fpeke not in the cogregacion but hepe fplence. 31 o in the.rr.chap.that women hauether; heetes coucred, and that men be bare beeded when they pray. Item in the . 7 . chap. that the man and wyfe ablterne one from an other for a tyme, but not lo but they come agayne togy: ther afterwarde, left Sathan myght tempte them for incontinencie. Blo that the farth: full hufbande forfake not his bufavthfull myfe, fo that the myll agree to tarpe with bym. Ind thapoltle addeth the finall effecte wher with he concludeth his tradicions fap= enge. Rot that I holde cafte a fnare bpon you, but that re myght folowe that whiche is bonel and comely. Ac. Dereby it allo appeareth that humane tradicions be no facrices of feruice of god, but thonges indifferent whiche mave be chaunged, altered, correcte, and relected, accordinge to thoccaspon of the tyme, even as the lame felfe thynge was done in countaples, folowinge whiche cus Romably have corrected and oftentymes reteged the constituepons of they? predecels

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of mens tradicpous. fo.c.lbij. fonts whiche thonge they myght not have

Done pf humane tradicions had ten of gods

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The caules of humane tradicpons in the Caules. churche be thefe. Thauthoritye of man, and the wwer which the pallours and ministres haue, that be called of the churche.

Thumane tradicyons be of all one fort in Partes. the churche which some men call eptes some men ceremonyes. Ind foralmoche as lome ordinaunces appertaphe to order and other fome to institucpon , therfore they mave be diupded in to tradicpons ordinall and inftitutoppe. Anto ordynall, mape be referred holy dayes, fallyng dayes, diucriptie of garmentes, et. Anto inflitutorpe lames may be referred lessons and longes wherwith the pouthe and the rude people be instructed. The pappites diupde the tradperons in to bniverfall and particular. The bniverfall they fave ought not to be corrected ne chaunged but the particular maye.

Etheffedes of humane tradicpons in the Effectes churche be thele. Co make that all thonges f. Loz.14. (accordyinge to the rule of Daule) be done in the churche honelly and in ozdze. Alfo in an other place he layth. This I frake toz pour 1 Doin.7. ?. profpte not to intangle pou in a fnare but that pe myght folowe that is honest a come: lp. Item to make that confulpon bumeate for the churche be eschued. To cause that lo=

berly and gupetly all thynges te executed for the churche. Co baying to paffe that & pourthe and unterned people mage be inftitute and brought by in the worde of god.

Contraries.

of papilies.

Cetraries to mens tradicios in & churche be theie. To holde that humane tradicpons be institute in the churche to be a treme fer: upce of god. Co fage mens tradicponsin the churche pf they be repugnaunt to & word The most da ought not to be taft forthe. To lape all hus nable herefie mane tradicpons ordepned of popes in the churche are to be kepte bner papne of bete: ly fynne bicaule was to betes of the churche and bycars of Chapite. To holde that mens tradiepons muft be had in fuche papce that me mave not ones doubte or afke the ques Gron whether they be repugnaunt with the morde or no. To holde that it is in the byl-Mop of Romes power to make tradicyons a lawes of like thrength with the commaun: dementes of god. To hold that humane tra-Dictons deserue grace of remifion of fynnes, To megntagne that mens tradicyons in the churche ferite to pacifye god and to fatiffye for france. To lave mens tradicrons in the congregacyon mape not be broken in cale of necessitie. Cocast forthe of the churche all humanz tradicpos pea and thole also which be not repugnaunt to the worte which ralls nes is caule of greate billencyon and of maapfolde incommoditres. To benye that we ought to obey mens tradicyos which be not

of mens tradicyons. fo.c. Ibill. contraty to the golpell but orderned to this onely ende that all thonges be bone in the churche tempingly and in ordic. To rate dis coide tor mens tradicpons in the churche. Agaynite thele ipeaketh Baule where he i Coziri. lapthe . But pf any man leme to be conten= cious amonges you let bym knowe that we have no fuche coffonie neither the congrega= cions of god. To meynteyn & this lyte may beruled without ceremonies and rytes. Co auaunce and ertolle humane tradicpons a= boue the commaundementes of god as thep haue done which haue dzeamed fuperfluitie of ceremonyes. Co fnarle the confcience by humane tradicpons agapufte whome way= teth Baule. i. Lounth. bij . Co denye mens & eremonies tradicions whether they te rytes of ceremo be thinges in nyes to be thynges indyfferent . I tall that Different. indyfferent wheten confideth nepther righ: toulnes nepther lynne. To trangrelle the tradicpons of men in the churche after a le= dicious maner & to the Chlaundze of others. To fay the scripture only damneth humane tradicpons amonge the Jues where Chapit faythe, They worthip me in vapne with the commaundementes of men, ac. To lade the thurche with humane tradicyons. To kepe The errour a oblerue tradicyons of men luperflicioully of luperflicie To laye mens tradicyons maye not be of Di ous parfones uers fortes in dyners places. Colage that of necessitte of Caluacpon all humane trady= cyons ought to be in all places alpke. To &= nye that honefte ceremonpes and rytes bled

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by ther to in the church which be not against the worde maye more profytably be kepte fill then new orderned. To denye that the chainging of humane tradicyons onles necessitie or vigent commoditie moueth to the contrary, is cause of infinite myscheues and incommodityes. To condemne such as have throwen out of they, churches unprofitable end wycked ceremonies. To knye that chartyte and necessitie be the meanes wherey all mens tradicyons in the churche ought to be mesured.

Tofthe churche or congres gacyon. Cap. rlix.

De place or tytle of churche foloweth perpe conveniently the ecclefiafticall power . for the churche is the kong-Dome wherin is exercifed this ecclefiafticall power, and from whens it procedeth origy= nally by reason of the keyes commytted by the churche buto the ministers of the fame. But foralmoch as the churche confifteth indifferently, as well of the true faythfull per: fons, as also of hypocrites and falle harlots, it is hard to to celcryte the churche that thou maple therby knowe wherin the godly do diffre from the countrefapte and dilgupled game players (we call fuche hypocrytes) namely lythens thefe two ford of men haus in outwarde apperaunce all thringes alphe. I neuertheleffe to thintent I mare hewe

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fome difference bytwene the true membics of the churche and the disgupled hypocrites have to my power feuered them in the caules and effectes, leeft I Golde gyue occafyon of Chlaundze to the pappites whiche be euer barkyng and cryeng out against be, that of one churche we make two, bycaule we make bistination bytwene the true and the counterfepte.

Twherfoze the churche in a generalitie is Diffinicion. the congregacion of all luche as professe the gefpell, onely the ercomunicate ercepted.

II thynke it buknowen to no ma that the Dzobacions. churche taketh his originall begrnnynge of the profession of the gospell, and that then it began when the fyall promple was made of the golpell, whiche for almoche as it befell euen in adams tyme, and bnto adam, it is certapne that the churche beganeuen then, and that from Adam butpli this day it hath frand amonges all the profesiours of the golpell, and pet it frandeth with all fuch as profelle the fame. I added (in a generalitie) by= taule I wolde make a distinction and diffe= rence bitwene the true bilevers or ryghtous perfons, and bytwene falle hypocrytes and difrequers. And albeit the Ceripture nameth as well the bad as the good buder the name of churche, as the parable of the nette caften m to the fee teacheth in which be taken both good and eupli frithe, pet euery man wpil moge that the good fpihes are to be prefer-

eed before the bad . wherfore no man qualit to meruaple thoughe also we breause of the open teltimonpes of (cripture, haue feparated the churche of the true bileuers from the hppocrytes, whiche churche konge Dauid calleth ecclesiam malignantum/the churche of the cupil and wycked parlons, whiche he wolde not haue doone pf there were onely without divertitte one generall churche, and belydes it none other whiche mave truly be called the church, as hereafter I hal welate in the caules. Pow, the excommunicate per= Tons be no longer of the churche, accordinge to the lavenge of our lauvour Chapft. That pe be well not here the churche, let bym be onto the as a hethen perlon, & publican.

29ath.18.t.

Dartes.

M There is one churche in a generalite (as fapo is throughout at chaiftendom, in which churche be two fortes of men , Come be holy in Dede, Come couterfapte holp oz hppocrytes The congregacion of thole, the Ceripture o= therwhyles calleth the councell of the rygh: tous, as plalito, other whyles the immaculate oz bndefpled churche, as Canti. 5. now without wayncle, as Cphe.s. now the feate of Dauid.as. Elaie.9. now the kyngdom of Dauid, as euen in the fame place, nowe the bodye of Chapte, as. i. Lounth. ij. nowe the churche of the farntes, as plal. 88. nowe the membres of Chapfte, nowe the multitube of bileuers. ac. But the churche of the other the feripture callety the congregation of the bn=

godly, and of diffeueraunce.

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The true and properly called churche is The Diferty thus deferited of Baule. Ephe.L. The church tion of the of pryghtous is which Chuft loued fo well true churche. that he bestowed euen hom felfe for it, to thintent be myght landifye it , bepnge purged & the walthing of water by the work. that he myght make it a glozpous churche. not hauping epther fpot oz wayncle, and that it myght be holy and without faulte. And this true churche is not land own to the eves but is bylened, accordyinge to the article of our Crede. I byleue the holy churche catholpke, the communion of farntes. The church of hypocrytes belerybeth the prophete Clase Ca.26.b. with these wordes. This people (farthe the lord approcheth buts me with they mouth and with they lyppes they bonour me, but thep; herte is farre from me, in bayne thep worthpp me, teachpinge doctrines and com= maundementes of men. This churche contrarply is open and apparaunt to the eyes/ for all her workes of her worthin wher with it thynketh to feru. god is outwarde. It is an outward bue or bifour of the pure church E mens tradicions in fledt of the Concere to: tryne with the mouthe and lyppes onely without thaffedious of the herte worthyp: pringe gob.

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Tand foralmoche as I land in the churche Cantes to be two fortes of men, true faythfull, and sounterfarte or hypocrytes, therfore nome

allo two loztes of causes are to be set, proces
byng neuertheless of all one mater, to thins
tent it may appere why these be hypocrytes
and thother veryly faythfull. These causes
therfore ensuringe be of the true churche,
whiche other whyles the fathers have called
the pyller of trouthe. The prompse of god,
or the gospell, Lhryst, fayth, thosy gholf, the
pure doctrine hole and perfect in all her effectes and jurisoidion.

The pmyle of god or the golpel is the caule of the true churche, foraimoche as throughe

Caules of & true churche.

the prompte of the gotpell it had her begynning a wher boon it was fouced. for forthwith as the promple of the golpel was ones made, the churche began to fpipnge & wherbuto as fone as Moam gaue credpte be be: came a membre of the fame. So euen at this day fuche as by fayth take helde of the glad trornges of Charit (for that is the golpell) are be come the true mebzes of the churche. I fpeake here of faith as it is an affured co: froence boon the pronuffe of the golpell and not of & farned farth of hypocretes whiche is oncly a knowlege without true morpons of hart, wherof I hall here after fpeake m the causes of & hypocritycall or counterfaite churche. Rome, Chapft is cause of the true congregacion, fozalmoche as of him the promple of the golpell was made, and who allo

fatilityed & fame. Allo bycaule he is the heed

of the churche wherof Me taketh all her lufentacyon, increase, epghtousnes, glozye,

Ephens. Lolofi. of the chuzche. fo.c.lxj.

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clennes, holynes. Item bicaufe be is the fun: @fa.8. Dacyon of the churche. The holp ghoft is 1. Lo2.5. caule of the true churche, fozalmoche as be Bala.z. gruen buto the churche of Chapft to be the ruler and governour calleth the churche by the worde, gathereth it together, fangifreth or maketh it holy (wherof allo he hathe his name) furnylheth it with londay gyftes, comforteth and rapleth it bp agapne in tri= bulacpon, maketh it apte and mete to do ly= uely and true workes, whiche maye pleafe god and whiche be molt acceptable & thank= tull facrifices buto hpm, ful of good fauour, a finally whiche preserveth it in the trouthe acknowleged that it fall not awaye agayne from the fame.

The formall cause of the true churche is The formall the pure doctrine beying absolute and perfite cause in all effectes and jurifordion . For this do: depne is a fuer figne and a certapne marke whereby the true congregacyon is knowen from the forged churche. I bnderstand bn= der this doctrine the pure vicachinge of the golpell and the lyuely effectes of the fame in the consepences. For so dothe our theperd Chapfte discerneth the doctrone of falle prophetes of hypocrites from the true doctrine where he lapthe. Take hede of falle pro= Bath. 7.c. phetes whiche come onto you in Gepes clothes that is to lape in outward apperaunce of true doctrine. for all that hole place mult be referred to docterne but inwardly farth Chapite) they be rauenous wolues, that is,

D

tearynge and pluckynge a peces mens cons friences with thep; wyched a falle bodrine. by they frutes pe thall knowe them that is. by theffedes of they bodipne . whyther bo men gather grapes of thomes, or frages of breers, whither can hypocrites gine reft bn= to mens confepences with thep; Doctrone. For by frages and grapes be underftande moft fwete frutes of confciences as be vear. iope, and tranquellptie. So euery good tree maketh good frutes, that is, good teathers with they; true bodrpue bryng vato the cos Cyences pear love trangupliptic, a c. 3 coz= rupte tree maketh eupli fruptes, that is, the impure doctrone of hypocrytes dylleuereth confounctli, & diffurbeth the confciences, tc. Treferre also buto the pure bodryne the lawfull ble of facramentes for this is a part of the pure dodryne. Item freeremplipon of fpunes whiche is theffete of the pure Do: dipne. Also absolucyon and excommunicas ton formed of the worde of god, all which I make bere to be flognes and fuer mathes wherby the true churche is knowen.

> The causes of the hypocris ticali churche.

Laules.

of Kome.

Tas to the outward the we and apperauce the falle a couterfapte churche hath the felfe Came cautes that the true church hath. for it The churche hath the fame gofpell, the fame bibles, & fame facramentes, they profeste the fame Chipft, they glozy of the fame farth, they prefergbe

the same holy ghost buto all they councels. and the fame they dreme to be the author of all their affapres and dopinges. But loke nes uerthelelle how moche diucrlitie there is bi= twene trouthe and diffimulacion, bytwene apperaunce of thynges and the thynges felf, bitwen a papnted face and a natpue colour. euen fo moche difference there is bytwene the caufes of the true churche and the caufes of the feyned and hypocriticall churche. a lyuely exemple of this hypocritical church fryer foreas is at this day the poppline allemble. For the churche. papyftes do afcribe thepz churche to be a focietie of felowipp of outward thinges and tytes. &c. wherfore they them felues make they churche the exemplar of the hypocritis call congregacion and not I, namely full it is apparaunt that the true churchers fpiris tuall, not of this worlde, nepther comethis with appoputing and marking, a whish is not open & lapo out to the eres, but beleued onely by fayth, according to tharticle of the Crede. I bpleuethecatholphe churche. Theremple alfo of the prophete Elias tea: 3. Beg. rri.c. theth the fame, who when he fame the out- Koma.ri.a. wardly apparaunt membres of the churche, This Baall layd to the love, I only am left, but the love amonges bs antwered 3 haue lette me feuen thouland in is the bithop

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Mrael of whiche neuer one man bowed his of Kome the knees bito Baall nog kyffed hym with his greate ged of the erthe.

> Theffectes of the trus churche.

Y.4.

@ Bestes

Math.riii.c.

John.r.a.

Math vit.e.

Mouble effectes do arple of 4 two funday kondesof men in one generall churche. Bus to the true churche thele effectes enluing ap= pertapne whiche the true churche worketh p thaffiltence a gouernaunce of thoip ghoft. To heare the pure work truely. To receiue the word with the hart. To beleue the mord with confrdence. To buderstand truely the worde hard recepted and wleued according to the parable of the lower where Chaple exporoneth the good feed the true churche. To ble the facramentes lawfully according as is appoprited by the worde. for who lo reterneth the pure work k eveth also the lacramentes in the ryght forme beynge a part of the words. To loue the pure worde accordying to the layenge of Chaple. App thepe do heare my bopce. To departe in no wyle fro whe true word foralmoch as the thurch is the uplier of the trouth bycaufe it is buplt bpon Chuft & frone. Co fle the bupure word, none otherwyle then thepe do fic eupli paltures & that by commaundement of their thepherde Chapite who bodeth them beware of falle prophetes and also of the leven of the pha: rplees. To knowe and recepue onely Lhult for they herdman, hedde, iuftifyour, fandi: fyour, and laupour . fo; what to euer holps nes the churche hath, what to euer iuftifpeas cion, what fo euer clennes, it taketh it all to: apther of Chapfte. Co be ruled of the holy shoft to thentent that all the workes of the churche mape be bothe lyuciy and effectuall

of the chutche.

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and also pleasaunt to god . To exercple the keyes gruen bnto them of Chill and to co= mptte the fame to private perfonnes to thed that the pure worde mave be preached and the free remillyon of lynnes in Chaple pu= blyffed, that men mare te comforted by ab= folucyon and bapdled by excommunicacyon. Colactifyce buto god factifyces of praple and fpirytuall facrifyces, even our owne w: dies and the fruet of our limes. To be kepte from errour accordinge to the lapenge of Chapite that the falle prophetes thall arple Math. 24.4 and hall bipage in to errour euen the berp electe or chosen persons rfit were possible, as who cholde lave. It is not possible that the chosen persons mape erre finally or to thend, euen bycaule they bein the hande of Chapite, out of whose hand noman can take awaye. To obey every humane creature for the lorge fake. To have of prompfe everla-Apage lyfe annexed and other infynyte rewardes in this lyfe. To folowe throughly Chaple as capterne a leader in the doctrine and maners of lyfe. for fo is Chapite propowned in the Corputure as an exemple for the churche to folowe. Semblable effectes bery many maye to pet gathered of the true churche all whiche the ferpture expressetteth in the name of spoule by whiche the churche is lignifyed . Rowe, the offices and partes of he proces of a spoule or bipde be, in all thenges to othe ten of e the bapde grome, to love the bapdegrome, to or bande

Debzu.riii. Rom.rii.

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Y.111.

have a good hope and confidence in the bridgerome, to cleave oncly but hym, to obey hym, to feare a honour the bridgerome to be agapulte the dishonestie of the bridgerome, and do all thinges that may tend to the hosness faine and worship of him, to reverence, to magnifye, and avaunce hym, to recoyle in the bridgerome, to be obedient to his commandement, to execute his pleasure louingly and with gladnes, to ble in commune all his goods together with hym. Ac. All these thinges also ought to be appropriate and be the bery parters of the churche towardes Christ the bridgerome.

all these thinges truly and is made handfalt by the holy ghost, yet is the not called even for these workes sake a churche immaculate or uncefiled, holy, and without wryncle, but for Christes sake who hath halowed it, puttyng hym selfe in to the utter prylles of beth for his spouse sake. His bycause the churche hath the holy ghost yeven her as a tutour of defensione who by Chryste preserveth and governeth her to thobtenpug of everlastyng

lyfe and the hereditarye goodes of Chiylte, to whome the is elpouled, which goodes the alredy possesses in fure and certains hom.

Ephe.5:

Theffedes of the hypocrytes in the churche.

The effectes of hypocrytes in the churche be taken by the contrary of the fectes pertey

nyinge to the true churche, as be there. Es beare the worde but not putelp. To recepus the worde but not with the herte. To bileue the worde, but not onely. To understande after a maner the worde, but without frute. Co ble the facrament vnlaufully, wicked: ly to abule them. To love the word embrued with mens tradicions, and with them to con taminate the pure worde. To preferre oz at leeftware to matche mens tradicions with the felfe worde of god, and with the fame to Defete gods worde. Df this effet Chapit ac euleth the hypocrites in the golpel of Math. where he Capth. pe haue difamulled the com: 90 ath. 15.6. maundement of god throughe pour tradicions. To departe from the pure worde, ac= corognage to the parable of the fower. where Lhapft Declareth the hypocrytes to be thapinkers from the worde, byleupinge onely for a tyme. To embrace morkes belydes Chaple, and by the fame to feke ryghtoufnes. To be uperemiffion of fpnnes by onely fapthein Chapft. Co booft and byag of the holp ghoft but without regeneration, without lyuely morkes and pleafpinge god. The reasonis bycause bypocept imbrace not purcly Christ therfore the halp shalle is not griren them, without whiche all the workes of hypocrys be deed. To preache the vertues and bene= fytes of morkes, even as the godly preache the powers, vertues and benefytes of Chalk Coexercple the kepes of the churche after 1. Det.2. they luit, as many cruell factes of bythops

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90 ath.23.

of Rome do teltifye. To abute the keyes hor cibly to the oppression of the syncere morde and effectes of the lame. To be holly convers faunt in outwarde and carnall thonges, accordpinge to the lavenge of Chapit: wote to pou pharifes and uppocrptes, for ve make clene the outwarde partes of the cupper &c. loke bpon the hole. rrif. chapiter of Math. To worke without all frute. for lyke as & frute the true bileuers worke they workes bycaufe they byleue truly, and bycaufe they be regenerate and boan agapn of thoir ghoft So the hypocrytes bycaule they want fayth bycause they have not the holy ghost, there fore all they workes be deed and pleafe not god. To lacrifyce bnto god outwarde facris frees, by whiche they Audre to pacifye god. To have al waves troubled confciences and full of feare, according to the pubete Claie. The fpuers in Spon be made affrapd, teare hath possessed the hypocrites. To do workes to thintent to be lene of men, and to be coms mended. To couct to be gloufice before me. Co crre, according to Chrift where he faith: Falle prophetes thall arple and bryng in to errour. at. Moreouer god punplich bypo: crptes for their bigodlynes, with other lyn= nes and ertours. To beptompte and redpe to fuche thenges at perteen to this worlde, accordinge to the lapenge of Chapft : pe hp pocrytes, the face of thefave, re can tudge # can pe not difcerne the fpgues of the tymes. To take byon them temporal power, as ma

Elap.31.

Math.6. 23.

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ap exemples of billhops of Rome do teache yea and the membres of the hole popylibe churche. To be feuttrate of euerlastyna lyfe accordinge to the lavenge of Job. Spes im= Job.8. piozum peribit. The hope of the bugodly hall pervilhe. for the pmple of everlalling lyfe, perteyneth oncly to the true byleuers. accordinge to this of Chapit. who byleneth Johff. S. in me hath euerlaltynge lyfe. finally theffe: des of hypocred, oz of the paynted and hy= The ppertis pocriticall thurche do appere mooft euident of the aduou ly of the properties of the bride that is an trous church harlot / for the femeth in outwarde appa= raunce to loue the bardegrome, to byleue his mordes. ac. where as in dede the doth in her beete nothinge leffe, but runneth a whoming pea the can not hertely loue the bapdegrome bycaule the recepueth no down for the fpon fels of the holy ghoft the handfafter but ren= neth a wholping after Graunge gods name, ly the pope the greate god in erth & Babylo: nycall Arompet.

Contrarpes to the thurche be thefe. To Contraries. holde that the churche beganne fyzite when the gospell was desclosed at the beathe of Chapite. To lape they be true membres of the churche which onely do heare and with the mouthe professe the gospell. To cut the churche in to partes laue only for \$.4.kintes of men whiche vnder the generall terme of churche be compapled, that is to wptcof the ryghtous and of the hypocrytes. To holde

Popithe errour.

Dapifficall.

The detelfable herefpe of paviltes.

that the true membres of the churche mave be deed in whome worketh not Chapte ne the holy ghout To mayntayne & the churche as it is truly and proprely taken for the congregacyon of the holy is a tempozall kyngdome whiche nebeth a lecular arme, wordly defentes, and that ought to be ruled by mes tradicyons to the helth of theps fowles. To Dempe that the favutes and true beleuers be only & true churche. To fay the true churche whiche is of the faithfull mave be Cene with the bodyly eves contrarve to the article of faythe T beleue the catholyque churche. . c. Co defrue the churche to be a felowihrn of outwarte thonges and rotes. To defende that the true churche mape Gande Bout the pure gofpell and lawfull ble of facramentes onles trannpeletteth the fame. To far the churche is onely an outward policie of good and bade, which errour Defaceth the hingdom of Chapft and ryghtoufnes of the herte and taketh awaye the holy ghoff gouernour of the catholyque churche. for then it is be= leurd that the churche is nothunge elethen a keppinge of certapne rytes or feruvces. Co bynde the catholyque congregacyon to cers tapne oblerusunces agapute this of Chaik Obfernaund Dy hongdome commythe not with obfers uacoon or warninge. Co holde that the catholoque churche is lefte to the bylipope of Bome or to any other prouate person to be admingliced at his plealure. This crrour is saapale the enerlallyinge byildoperyche of

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Chapite. Coholde with thefatple faber The errous that & catholyque churche both not always of faber. preferre the worde of god before mens tea: birions. To fave the catholyque churche ap: pertapneth to men by reason of wwer or di= anytic erther ecclesialtycall or fecular. To holde with the papiftes that the churche is Bapiftes. an outward a fupzeme monarchie oz raigne of the whole worlde in whiche the pope hath a wwer irrefragable aswell byon the laytie as byon the clergie against whom it is leful for no mortall man to refple epther in mees or in wordes. To fave the generall churche mave frande without hypocrytes. Cobynde the true churche to outwarte facrityces. Co Cape the hypocrytes in the churche be any os ther thing; then a grave wented outwardly and Bin full of deed mens bones, that is to lave full of all ungodiones. To make the hy= weriff the lively mebres of the true thurche. To fave hypocrytes maye be in the churche without the forle & contamination of gods worde and of the facramentes. To denve that the parte in the churche of hypocrytes is the cloke boffour and counterfepture of the trouth . Co make here in erth a churche wherein be not both holp men and hypocryd contrary to the place in Math. So Mall it Math. till. t. be in thenbe of the worlde, the aungels wall come and feuer the bad from the good. ec. wherep is lignified that in the kyngdoms of houen here in erth, that is to lave in the thurche bebothe good and bad, ec.

Lommon places Of Chlaunder or offence. Lap.lr.

Thlaunder bicause it exteth in the church therfore very coueniently it may be put after the title of churche, whiche of ne-

cellitie is vered with many Iklaunders and

ought to perpth, it must nedes be that sklaus ders be gruen, whiche be as it were meanes whereby the ungody hypocrytes be called awaye, and frayde from the trouthe, but it is a verye peryllous thrnge to grue offens dringes of sklaunders unto the godly, according to the communication of Chryst in the sayd place of Math. whiche althoughe they be in the hande of Christ, neyther can be taken out of his hande, pet with offences of sklaunders to vere and trouble they myndes, and to make them exther to doubte of the trouthe of gods worde, or to be the more remysle or slacke in regardringe the same is

pnacubtedly a englit hapnous fpune.

Dath. this a wo be but othe worlde by cause of offences, howbeit it can not be audyded but that offences that be gruen. Act wherfore for almost as Chipft sayth that offences or skiaunders do necessaryly chaunce, let be biligently enterche the causes of this necessitie. Lettes of them selves skiaunders be not necessary, neither ought they to be gruen, sythe Chipfte hath prohybyte them, but that they shold personnels which which by the instead enter sod

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of offendynge. fo.t.lrbit.

The diffinition of offending or Cklaun= Der in a generalitie

Thalaunder therfore in a generalitie is an Diffini cion. offence or greuaunce wherby the confciences are france away from the doctrone that they have recepted and maners of lpfe, and be prouoked and led awaye to the folowynge of an other opinion and maners of lyfe, eps ther by dodryne or by maners of lyte.

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TEhis generall description of Iklaunder hall appeare in the declaracion of partes. and throughout the newe testament testy= monpes do appere of the doderne and maners of lpfe whiche be the papucipall caules of sclaunder, as orderly hall be beclared bereatter.

There be two logtes of sklaunder, one Diussion of wherby hypocrytes oz pharifes be offended, fklaunder. an other whereby the godly brethren be offended : Df this Chlauder or offence the feripture fpeaketh moze often then of the other.

TOf thoffendringe of hypocrptes Thoffendynge of hypocryd is a greuauce what thoffen of the ryghte doctryne ornecellarge workes ding of hypo commaunded in the worde, whiche the god- crites is . lp do grue freip without spnne, whyle thep care rather to obey god, then men,

TEheremples whiche throughout all the Probacions. euangelpftes be recounted do approue this description of whiche the euangelyst John hath before other a great nombre, namely in the feconde, thy de, fyfte, feuenth and englis

chapiters, where Chaple partely teacheth. partly heateth the fyche in the Saboth bay. Allo hyther perteyn all Chlaunters throughout the new teltament where the hypocrites and pharifes together with the leribes mere greued with Chaple, erther breaule of his doctrone or for necellarge workes. for bo= dryne and necessarve workes be causes of this offendynge. I call necessarpe workes. whiche either neceffitie oz charite requireth. Of necessite an exemple thou had where the disciples of Chapit on the Saboth dap palfringe throughe the cornes, began to pluche the eares of coone, at whiche the pharpleys were offended, and cryed bnto Chapfle / lo why do they on the Cabote dayes that which is not lawfull ? In exemple of charite thou haft where Chryfte heled in the labote dare a manhaupng a withered hand a dared by. Tanto necessary workes pertapne also all fre maners and exemples of lyfe pen though they be not preferbed ne appopnted exprefly in gods worde which neuertheles be one of the godly without Conne but the howerptes be offented with them by reason of their constituctons. Thus were the pharpices & feerbes offended with Chaiftes apolites on= in bicacie they welled not they haves whe they care breed according to the tradicions of the elders . Thus at this daye whyle our Dolp water. hppocrptes do fee that we fuffre no longer the water to be confecrate they be offended as thoughe we had commetted a great at

Marke.2.d Math.12.a.

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math. 15.a.

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of offendpuge. fo.c.lxbiii.

fence. The commaundement of god exculcth the godly in tiris pherifaicall offending. for they have for them a comaundement of god concernpage the pure and ryght dodrpne & concerninge necessarye workes wherwith the neighbour for the mooft parte is holpen. This commaundemente we ought to obep lymplely and thele hypocrytes ought not to be regarded accordyinge to this texte It be: 21.4. boueth to ober rather god then men. Rowe luche thynges as the open and fpeciall commaundment of god exculeth not in the god: ly concerning this kynde of offendynge, pet the chapite libertie exculeth wherby the god: The chaiften ly be fre from all mens tradicions whiche libertie oftentymes the hypocrytes preferre or at exculcib. lecft matche with gods worde, I am moued to (peake this of the chaiften libertie, bicaule the hypocrptes requize specyall commaun: dementes of god for every worke that the godly do. for they cree out against be that we have no commaundement of god to def= pice or neglece the holp water and iphe tradicpons.

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The causes of this offendpage, te the hol Causes. Tome dodryne and necessary workes, wher: by for the mooft parte the nevalbour is holun either in a time of in a place which ought not to be done aftre the tradicions of the hy=

pocrptes, or done agaynfte theyr fallynges, or femblable thepr conflitucions, yeaor a= sayude the very Saboth days the laws of Ofcers.e Bath.19.b. Wark.2.d.

Elap.Ld.

Math.5.0 .

Mecellarie worke what

god, which nevertheles god letteth behynde the ble and helpe of the nevghbour, as many places and exemples of Ceripture do wythes as that of the prophet Dice. Mifericozdians bolo non facrificium. I wpl haue mercy and not laceifpce. Item the Saboth Dave (lavth Chaill (is made for man, and not man for the Saboth Dave. wherfore the fonne of man is lorde euen of the Saboth dave . Alfo in the prophete Claie god lapth. Dffre me no mo oblacions/foz it is but loft labour 3 abhorre pour lenlyng, I map not awaye with your new mones. pour Sabothes and folemene dapes/ pour fallpinges allo are in bapne, 3 hate your newe holy daves and fallynges euen from my berye herte. They make me werp, I can not abroe them.ac. Lerne to bo ryght, apply your felfe to couite, bely uer the oppzeffed, helpe the fatherles. &c. I phe wyle Chapte fapth when thou offcreft the oblas cion at the aulter, and there remembreft that thy brother hath any thrnge agarnfie the, leue there thone offeringe and go frift be at one with the brother, and then come and offre the grfte. finally by necessarye workes ought to be bnocritant not onely fuch tooz= kes wher with the negabbour is holpen but also wher with me beloe our feluce in necelfitie, for if it w leful for me to help my neigh: bur in the Saboth Dave, howe moche moze mare Thelpe my felfe.

Partes.

The partes of this falaundze wherby his

of offendringe.

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poerntes be offended mare be taken of the forelay o causes, to that theu marft brunde theoffendynge of hypocrytes in to that of : fendringe whiche rpleth by dodtyne oz teas chynge, and in to that whiche procedeth of workes or maners of lyannge

The effetes of this offenbyng Chapft le: @ fedes meth wone worte to expresse where he faith who to ever that fal on this frome, he thall be afath. 27.0. broken but on whome fo cuer it Gall fail, it hall grynde hom to poude. So that the chefe effette of this offen bynge by Lhavites. wordes is that the hypocrytes be confouced and bestroyed whiche by the just in baemete of god oughte to perpiche. for Chapit is put Luc.z.e unto fuche foz a fall.ac.

Other effectes allo of this offen brig map be fetched forthe of the thringes annered as induracyon of hert and cruell tyrany which the hypocrites being offended with bolfome dodrines and necessarpe wezkes do excertse agarnste the trouthe and agarnste the preas there and publy there of the fame. Ind al= beit thefe effectes be euril and hozepble wet the godly ought not to regarde them. forit whough rather to our god than me, though Id. 4. the guetes of the hypocrites Golde bruft and of the hole worlde.

Of offendrige the brethren. The Chlaudze oz offence wherby the bre Diffinicion thren to offenced is committed when weake conferences be plucked awaye from the frm

plicities purenes of gods worde bute thete and those opinios and maners of lyfe either by faile and uncertague bottene or by maners and cremples of lyunge.

pobacyon.

Math. 18.a Luc. 17.a

CT.

Marke how the weaks be offended

T Chie dillinicion is certepu of gods word For the Cripture alwayes grueth comman= Denient of this falaundze. As touchpinge bo: dryne Chapte monpfdeth where he fayth, who to cuer offenbe one of thefe tytle ones whiche beleue in me, better it were for br m that a mylftone were haged abut his necke and that he were drowned in the Bepth of the fee, that is to fave, who fo ever leadeth awaye thefe litleones from the purenes and Complycptie of gods mozde , at. for this worde Chlaundze or offendynge lygnifyeth here proprety a gref or fromblynge flokke whereby we be ledde awaye from the fymple trouth of gods worde through the diverfytic of opinions whiche be brought against the lame. For who to be in maner that can fynde in his hert to become a chylde agapne in the kpagdome of Chapite but woll favour beyond the worke of god which thrng whe the weake persons se done forth with they be offeted, that is, they to brought away a pluce ked fro the fample work atf betly they byd not fare well to the gofpell, at leek way they begyn fom what to boubte of it, tyli at lails they Chapute cleane awaye from the ryght @ and true bodryne bnto fraunge opinpons. As touchynge maners or exemples Daule

boubte . But this caufe toucheth not onely the teachers but generally all that of hyghe mpnte and fratelpnes offente the weake bietherne whyle they beclarpinge them felfes to moche fpirituall thynke all thonges lawfull bnto them. hatred of the neighbour is caufe hatred. foralmoche as skaundres arpse of the whole the brother hateth the brother. The cotrary to this cause saput Johan putteth charpte where he laythe, he that loucth his brother i. John.2. dwelleth in light and (klaudze is not in him.

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I Df one forte is this falaunter wherby the Partes. brethren be offended of the falle and to free brethren, pet having refrect to the causes this Thiauder may be diuided in to Chlauder that Diuifpon. rifeth of doctrone, a that rifeth of maners oz exemples of lyfe. Allo to the place of partes of this (klaunder mave be referred allo an other f klaunder whiche the godip de fuffre through the happy lucke of the noughty mefons and hypocrytes whyle they fe that all thonges profpere with them . Chis offen= bynge now adapts intangleth many, which measure and wey the goodnes of lernynge by the freceffe of the noughty hypocrites, as though they bodryne were therfore founde bycause they be in beste reputacion, and be counted the wole, the myghty, the tyche and great menin the worlde. Agaruft this Chlans der Chapa oftentymes armeth his disciples comfortpinge them againste the shlaunders of the ceoffe. Item thappoliles ever amonge Ma.Hi.

1.1202.i.D

so arme good myndes agayufte this offen: Dynge. Ind amonge other places this texte of farnt Bauleis notozious, where he faith. Tiple thringes of the worlde and thringes whiche are delppled hath god cholen.ac. To this hynde of falaunder perteyn all bountifull thynges in the worlde, as wyldome, po= mer ryches, great men. ac.

deffectes of offendonge the meake bzetherne.

rout.

TEffectes of Chlaundet wherby good men be offended be thefe. Co plucke amave the weake brethren from the fymple work. To make doubtfull confciences of the trouth of the chipften dodryne. To ftyze weake mpn= des to falaunder the true gofpell, and to re: Spritiche et: cepue falle opinions. To bipng to palle that weake brethien thall folowe cupil exemples and maners, whiche the ealthe brethren and for the mooft parte to moche fputpithe ble amonges fuch as have not yet here the pure kynde of leenynge, oz be not pet throughly entered in the lame. To chace awaye weake mondes from the gelpell caulpage them to condemne and betetly to difalowe it, and to returne agayne to popplinenes and wyched Doctrone. for the auopoping of thefe effectes the threttes of Chrift are to be red Math.18 Item Bom.14.and.15. where amonge other thynges the apostic fayth, lose not hym with thy meate, for whom Chapft hath bped.

> Contrarpes to the hole offen= dyng og falaunder.

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Contrarges to Chlaunder be thefe. To fay Lontrarges; Calaunder onely commeth of doctrone. To holic that buto bodepne and maners of lyfe all Cklaunders can not be conveniently re: ferred. To lave of power, wploome, epches. and other great thonges in the worlde Cclaff der neuer rylett, where as in dede thele thin ges be for the mooft parte caules of eupl ma ners. for power, wplooms, and epches do change very oftentymes the maners of me. Co deny & pharifaical oz hypocriticall fklaa der wherby the pharifeis and hypocrites be offended. for there is one generall churche in whiche be bothe good and bad, godly and hppoceptes. To fave no man can lo be offen= to that he that betterly be witroped and loft. To holde that the commaundement of god oughte not alwayes to be preferred before Chlaunder. Co Cape the weake confriences haue alwayes iufte caules to be offended. when they le cloked religion and bigodly destroped, or therfore concorde disturbed, debate rapled in the churche, comminaltyes, and empries brought to nought, when the weake confrience le this thonge done, they ought to coforte them selues ib this faveng. It is better to obey god then men. Co holde Scripture that letipture fozbyddeth all Chlaundze. for forbyddeth here is that Chlaunder excepted wherby hy: pocrytes be offented, which offending ought not to be efchemed in luche mple as we thall denpe the true doctrone, or leaue necellarpe not alwayes works. To hold that we mult ble the chuite to be vied.

not almanet offendpinge. Libertie 15

Diffrence be twens ma ners and dodryne.

Act. 15.8

Gala.z.a

libertie eucry where in all thynges, and as monges all men, whether the meake be offeded og not. Chis errour thapolite deltropeth lufficiently where he lapthe. I am made all thonges to all men, weake to the weake. ec. that I myght wonne all men to Chaple. To lave by the fame reason we may ble maners among all men as we ble the right boderne amonges all. This erroure answereth favnt Baule by his exemple which without doubt Reptenot in the pare worde, and ver in the meane feaion thorcasion of the meake to regurzping he luffered Tymothe to be circucis led. To holout nor laufull to ble the libertie where Aubburneffe is and not weaknes, or where mens tradicions or Moples lawes be matched with the golpell, or necestarply requpied bnto ryghtoulnes. Agapufte this errour ferueth the cremple of 13 aul who durft kepe Citus bucircumcifed. Co benpe that charite is the marfires in moderatpinge and gouernynge the Chlaunders of maners, or in lettynge the fame.

Of the kyngdom or reigne of Chapft. La.ij.

The church a the reggue of Chaift signify all one thing wheren god reigneth in his subjectes that be godly by the word, and wheren the godly do reigne ouer all spiritual enemyes, over synne, the deupl, deth, hell. ac. But sozasmoche as this words

of the kongdom of Chill. fo.c.lrriff.

reighte or kingtom femeth to fet out the name of churche, and to make it more triumphant and magnificent, therfore I thouke it good to put before your eves a compendious treas

tyle of the kyngdome of Chipft.

TEhe apagdome of Chipfteis Spirptuall Description. confoftpinge in the confciences, and makping (pirituall lubied; ,that is, which be led with the fpirpte, & in whome Chapfte reigneth by the holy fpirpte & by his worde here in erth. but lyttynge on the ryght hande of god the father to make intercellion for his lubiertes. and to befende them, yea and to grue them tuftificacion and fpirituall goodes for euer= lafting lyte. This they king as well in do= dryne as in maners of lyte in this fpirituall kyngome, his subietes ought to folome, as thepr guyde and capterne. This revane is begonne here in farth and fpiryte, and thall be funvithed to the full perfection after this lpfe euerlaftyngly.

That Chaples repgne is fpirptuall is proned by Chapfte where he faveth, Aby kyng= dime is not of this world. Row that which John. 18.6 is fpirptuall agreeth onely to the confeyence I call the repgne of Chaple (piritual of thef= fede that it maketh (pirituall either bicaufe the lubiedes of this hyngbome be lebbe and ruled of the fpirite, either bicaufe this kings mme onely Aretcheth to Spirptuall thynges, of fpually bycaule he maketh his fubiedes kpuges ouer all spirytuall enempes. Itis

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called the tengne of Chapit byeaufe Thank to thauthor of it the preferuer and alfo rus ter in this repgne or kyngdome . Che boly aholt and the work te meanes wherby and wherwith Chipft regneth in this hyngom for to this entet & hoir gholt is lent where Chapiteruleth that he Cholde glozitpe hom expounde and proclapute hom Joh.xiii.xb. and.rbj. which mought leade in to all trouth that is mought Declare Chapite the hynges soyl in the hertes of the godly, his proclama: crons bis commauntementes, bis benefites and therwithall mought make be obedient Subiedes. 25ut all thefe thinges the holy goft worketh not but by the worde as thapoffle teacheth, Romaing.r. Ind left no man fhole doubte evther of the power of Chapfte the kyng of thold not knowe his feate of wolde thynke hym not to regarde his fubiede, let hom knowethat Chapfte the konge freteth on the ryaht hand of god the father, of egall pomer a terna with god the father, bothe to Defende his lubiectes, in that he is kong and to make intercellyon for them in that he is what rewat: papelt. Jultifpcacyon and euerlalipnge lyfe des the king be benefites and pumpleges of the kinge chaift Geweth Chapfte wherwith hehathe rewarded and to his labieti pet daply bothe remarde his lubicates and whiche by bis contynuall fute be obteneth and getteth for his lubied . But now what the lubicates, ought to folowe in this kpng-Dome they mult lerne of they kynge Chaple afwell in docterne as manours of lpfe, and

The feate a thrane of chapite.

of the hyngdem of Luit. fo.c.lrriiti.

thus the feripture promoneth our king Chuft buto be for an exemplar whome whe fhole folome. So Lhavlt hathe imbraled the onely myll of god hath preached it and beclared the same to men. So we in lyke wyle belite 1. 19et.2. the pure and foncere word ought to imbrate nothing more befrieouff ne ought to bache and declare any thynge more often. and as pertagneth to the maners of lyte, fo Chaple bepage reupled reupled not agains beinge eupli intreated rendred not eupli for eupli. So Chapfte dyfturbed not tempozall polp= cies, wherfore nevther we ought to Diffurbe them, Chaift bare the croffe paciently wher= fore we ought allo pacietly to fuffre. Final= ly for almoche as this kyngtome is spirituall and everlafting and not fene with the eves. Therfore it is only with farth a the friente elpped and begonne, whiche after this lyfe hall in the very thonge felfe be opened and made manyfelte euerlaltyngly and as thapolite layth euen face to face.

The causes of this kingdome be god the Causes of tather whiche erdened it and with promp: the reigne of les confirmed it. Chailt in whom this kong: Chapit. dome was constitute and which is the kinge herof. The holy ghoft is cause in that he can difpeth and with fonday gyftes furnylbeth this kyngdome. Ind lyke as thefe caufes be not carnall, but fpirituall, fo neither & king= dome institute of them can be carnall . The meane wherby this realme is adminuftred

de phods

(19.1/22/17.0)

is gods word by which the holy gholf word heth in the fame. Rowe the wave that a mis mare confe in to this hyngbome is declared lufficpently in theplaces befoge.

Dne onelv gedom of Chipat.

The hyngdome of Lhapft is not dinided Spirituall hin in to partes, foz euen as ther is one hong of this kyngdome, fo his kyngdome is one that is to fare fpity tuall confiftying in the confriences of men and begynneth here in faythe to be confummate and made perfete after this lyfe eternally.

Effectes.

Theffedes of the rergne of Chapke, be partly taken of Chaift the kynge, and partly of the fubiect. Theffedes of the hpng Chaift be nothunge elles but benefptes and paputleges whiche god bestoweth vpon his sub: tedes, and bethele. To grue remitton of fpn= nes. Co belpuer and enfraunchele the confriences from all outwarde thringes as appertepnyinge to inflification. Co telpuer the Subiettes from the power of frane a of Deth. To defende the fubredes from the power of the deupil, of the worlde, and from all euple. Cogpuethe holp ghoft that mare rule, Defende, gupde, Cape and kepe bis lubicaes in his realme. Co make interceffion bnto the father for his fubiedes and playe the abuocate. Comake his lubiedes hynges ouer all fpirituall enempes, that is to fape, frnne, the beupit, beth, hell, and the worlde allo, accoz= bynge to the Capenge in the Benelacion of

Roma.8. 4. Toun. 2.

Apoca.r.b

of the kyngdom of Chaife. fo.t lrrb.

Tobit, where is land, that Chaple made bs apinges and precites. Comake his lubiedes precites, to that they may offre (pirituall facrifees to god, according to the laveng of Deter, Yeare made a spirituall hause, and 1. Det. 2.4 an holy precthade for to offre by frirituall facrifices acceptable to god by Jelus Chailt. and therfore the lubiedes of this kyngdom be called a kyngly of royall preeffhode of the 1. Det.2.b land Deter. Ind of John in bis renelation they be called the preell; of god, Coreward Apoca. 1.6 his lubiedes with cuerlaltynge lyfe whiche in farthe and foirpte begraneth here, and thall be perfected after this lyfe eternally. Semblable effectes mape be brought lipther out of theffedes of Chaple fette out before. allo out of the places of abrogacion, and of the chapften libertte. Theffettes of the lub: tedes of this hyngdome be gathered of the cedyng of the bedpence, whiche they owe to thep; kynge lubiedes. Chipft, to thintent thep folde folowe hrin as well in bodrone as in maners of lpfe, as To loue and imbrace the fame worde. To teache the fame morde that Chapfte taught. To cieue to the worde of Lhapft fapthfully accordinge to theremple of him. Coproclapme Chapte theya kynge. Co magnitye him. To bpleue and haue affigunce in Chuit that be well lauz , kepe, and defende them, ond allo that he can do thefe thyages, frot to mynke ne fwarue fro Chapli thepi kpng trapteroully buto Sathan and hiskyng: dome. To execute louingly all the comaund

Effectes pro=

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mentes of they; kynge Chapte. Co denpe them felues, and to thinke no goodnes of them felues in respecte of this Chapite thepa kong. To luffre by theremple of Chaift their kynge paciently. To fle bnto Chapfte theps kyng intemptacion or affliction, and not bus to weapons, buto the Cwerde, wher & thou maple defende the, and that also by theremple of Chapft thy king, which when he was afflided in the croffe he fledde by prayer in fayth onto the father. To honour temporall rulers, to obey them, not to thate the away, not to diffurbe common weples, or to inuade empries & other mens dominions & all this by theremple of they, kyng Lhipft. To loue not only thep? frend, but also their enempes by therempte of Chapit. Pot to render eupli for eupli, but good for eupli by theremple of Chapft. To be ferugunt to all men, and contrary to no man a that by thereple of Chailt thep; hynge. Thefe and femblable effectes innumerable may be gathered of thotediece of the fubicites of this kyngdome whiche for the most parte fanbeth onely in imitaeven that subjectes Golde folome Chipste they kpng in Dodrine and in maners of life and fo by all thonges obey Lhapite euen as he obepde the father, & c. Item the totle of churche tofoze expounded giurth moze effes tes of the lubicites, for there is no differece between the churche and the kingdome of Chapite but that in therpounding of okping bome the benefites and pryunteges of the

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of the hyngdom of Christ. fo.c.lerbi. congregaceo be moze eupdetly efpied which it taketh at Chapites handes & hom whome in this hongom we call kong, in the churche me called hed.

Contrarges to the hyngdome of Chapfte Contrattes. are thefe. To graut the kyngdonie of Chaift to be carnall or temporall or of this worlde. To bynde Chapftys kyngdome to outward Papificall oblernacyons contrarpe to this of Chapite. Hise-13. ABy kyngdome commytthe not with mara hong. To lay Chaift the hong of this realme letteth on the reght hande ot god the father idle and nothynge regardynge here in erth his subiectes. This errour is the Epicurians Cherrour of errour. Co lave Chapfte alcendynge by to Epicurians heuen lefte his kyngdome here in erth bnto the Pope his deputye to be adminpared of The detella: hym, whiche errour is agapufe the eternall ble heretye of repgne of Chapte his eternall byimopipche papyttes. and preelthode. To lave there mave be true lubiedes of this kyngdome whiche bes leue not . To lave Chipfte ruleth lus kona= tome by other meanes than by the holy golt and his worde. To denpe this hyngdome to begonne bere in fayth and in fpierte and after this lpfe to endure eternally . To holde that the lubicates of this kyngdomeowe an other obedrence then that whiche Chipte they; kynge bled towardes god the father which was of all the most perfect . To fape Chapit the kunge in this kougdome is onelp to be folowed in doctrine and not in maners

Coffinfice.

Chiliaftes.

Storker. Monctarie Biperie.

19(al.149.

oflpfe. To deny that in this kyngdom genes rally taken te hypocrytes a Mall be to thede of the worlde. To holte with the Chiliaftes that Chapit Chall tergne here in erth a thous launde pere with the godly in all hynde of Inabaptyal plealures . Co graunte with the Anabaptis ftes and the captarnes of that errous that is to fap Micholae Storkey, Ponetary Di pery and other new heretikes that the god: ly here in ceth Chall fet by a copposall and cis uple kyngdome all the bugodly put downe. This errour those furious perfons haue ta ken forthe of the Malme, where itis mirte in this wyle, let the farntes be joyfull with glozpe, let them reiople in thep; bedbes , let the praples of god be in theps mouth, and harpe fwerdes in they? handes , that they mave be avenged of the bethen and rebuke the people that they mave bynte they kyn= gesi chapnes and thep; nobles with lynkes of pron. That they may be avenged of them asit is wapten, fuche bonour haue all his aprices. Chis pfalme they bauc carnally wiched to thept purple wheras if it to wel confrdered it maketh nothringe with them all. Item is is contrary to this bodryne to forbyd buto the fubicetes of this krugtime polytyke or curle workes. Is to beare any tepozall office, to plane the kyng, the marze, the constable, the theref, or amother inferior rowmes, to bre to tell or to exercple any may ner of contract in the worlde.

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Of refurrection. Cap.lt.

of refurrection. fo.c.ferbij.

In the last day all men shall ryle agapn from dethe, the good to everlastynge lyfe, the wicked to everlastyng punyshment.

TProbacions of the diffinition.
TWaruaple not at this (layth Lhrylt) The Joh. s.e hour hall come when all that are in the gra- Wath. s.e ues hall heare his voyce, a hall come forth, they that have done good unto the refurestion of lyfe, but they that have done eugil, unto the refureation of damnacion.

The universal cause of the resurrection is Laules, the prompte of god, whereby god prompteth inscripture the resurrection. Hyther also may be reduced suche places of scripture as treate of the resurrection, namely Esie. 36.66.24. Daniel. 12. Deas. 13. Job. 19.

Chapte also is cause specially for the godly, according to Paule. i. Lorin. rv. where he proueth the resurrection by theremple of the resurrection of the resurrection by theremple of the resurrection of Chapte in this wyse. Chapte tose from deth to lyse, ergo the wed also that tyse agayn. The same argument he vieth in his syrk epystle to the Thessalo.ca. 4. where he saythe in this wyse, for yf we byleve that Jesus dyed and rose agayne, even so them also whiche sepec by Jesus god wyll barnge agayne with hym. In the same place thapothe also describeth the maner and some of the resurrection.

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Dartes

The refurrection thall be one lyngle thing and common to all men euen an bpapipinge afwell of the bugodly as of the godly but buto byuers enbes.

Effectes

T foralmoche as two lortes of men thall tple agapne the godly and bugodly, therfore there be.i. loztes of finall effectes to be mate of the refurrectio. The godly thall have thefe effectes folowinge them. To rice by buto euerlaftynge ipte. To be with the lorde als waves accordynge to Baules favenge. Ind 1. Theffa.4.0 fo thall we euer be with the lorde . The bn= godly hall folowe thefe effectes. To tyle as gapne to euerlaftynge punpftgementes. Co te for euer more with & cupit a his aungels.

John.5.

John.5. Whath.25.

Contraries Spmonians Archontiks Dierarchits Lhilialts

Deleucians

19 anicheus

T Contrarges to resurrection be these. To Saddaceans denpe mith the Sadduceans Symonians Archontphes Dierarchytes and other here: tykes the refurredion of the bede. Wo fave with the Chylpaltes that there hall be after the refurrection in cethe a cuple kyngdome indurpage a thow lande perce in which fal repane the godly with Chaptte in all kynde of pleature. To bold & the Seleucians that there wall be no resurrection at all in tyme to come but that it is now dayly make in the regeneracyon of the chyldren of god. To lay with the heretykes of Braby that the fowle perplicheth togyther with the boope . Cobe of the fame of tupon that Manycheus was which faid that his hearers of disciples were

reforued in to the electe or baptes of the elect e that & other lowles retourned in to wolde beltes. Coholde with rertayne heretphes that the lowles of wpched perlons be conuerted in to deuplles and in to other beaftes according to they befertes. To fay the teeb forthwith after they beth bo ryle agayne by theremple of Lupfte. Agaynte whome Certulipan Difputerh in his whe te refurre: ttione carnis. To holte with the Epicurians Opicurians and with certapne other philosophers that all thynges be at a popute after beth. Co Marcion holde with Marcion, Balilites, and Malen: Balilibes tinus that we that not ryle agayne in felthe Malentinus Co holde that the hole man hall not epfe a gapne but onelp epther the flefthe cyther the fowle epther the fpirite, agapute whiche er= tour disputeth copiously Certullyan in his boke de resurrectione carnis. To graunta Spirptuall refurredpon after this lyfe. To holde any other caules of the refurredio tha the plomps of god and the refurredion of Chapite for whole caufe the godly thatt rple agapne and for whole cotempte the bugods ly hall be damned rilynge agapne to there eternall damnacpon. To make two refurres tions one of the flefthe or body, another of the foule of fpirpte. To hold with the Ina: Inghaptiftes baptiftes that the foules of the Damued per-Cons thall tyle agapte the fecond tyme buto euerlaftynge lyfe when they haue ones fufa fered punylchement pnoughe for they; fpn= nes. This errour they have taken by the ocs 256.11.

No and Brown

calpon of that tert in the plaime where it is Capo non imperpetuum iralcetur Deus , nes que meternum commouebitur, God hal not be angere perpetually, nepther hall be be moued toz euermoze. Item out of the fourth 4. Clota. 4.0 boke of Elstas where hell is lykened to a matrix. To dispute fondly and lugerficious-Ip bylide the worde of god of the maner and forme of the refurrection . Co iudge of the refurrection after the indgement of realon leaupinge the mozhe lyke as Saducians do judge of the refurrection in the golpel, where Chapit calleth them backe agapne from the sudgement of reason buto the worde of god Capeng. Baue penot red in the boke of 900= les, a c.

Saducians Marc.12.b Dath.rrij.c Luc.xx.d

Diffinicion

Enfeuerlalipnge lpfe. Cap.lif.

Y Merialtynge lyfe is a certeyn and ture knowlege of god and of our loide Jes fius Chapit whiche begynneth bere in taythe bnder fuer hope and in fpirpte and Gall be made manyteft atter this lyte bito perpetuall tope and immortall inherptages.

John, 179

W Diobacyons. I Is thou hait gruen onto hym power o= uer euery Bellhe ant all which thou halt gy= uen buto him that he maye gpue bnto them euerlaltynge lyte . Rowe this is the euerlas Conge lete that they holde knowe the onely to te the true god and whome thou halt fent Teius Chapite. The relt of the diffynicpon proueth thapolite Beter in his frite epylis

of enerlattynge lyfe. fo.c.leriz. capi. i. Bleffed be god the father of our lorde Jelus Chant which through his abit= Daunt mercye begate be agayn bnto a lpue= ly hope by the refuerection of Jelu Chiple from oth, to incore an inheritaunce immos= tall and bndefpled and bnperpichable res ferued in heuen for you which are kepte by the wwer of god through farth bnto falua= epon which is prepared alredy to be heweb in the last tyme when re that reiople, though nowe for a lealon, pf nebe requipe, pe are in heupnes through manyfolde temptacyons. that your farthe ones treed bernge moche more precyous then golde that veryfbeth. though it be treed with fper, myght be foud buto praple, glore, and honour, at the ap= pearynge of Jelus Chapite, ac. 310 thapo-

ftle Paule, fapth we fce no we in a glaffe eue 1. Login.13. D

T Theffedes of everlaftynge lyfe appeare alfo in other places eucry where in Ceripture as Apoc. rri.ij. Bet.iij. @lap. rrrbi lriij.lrbi. and they ought to be gathered by the cotta= ep of theffetes of enerlaftyng puniffement whiche aby deth for the bngodly.

in darke speakinge but then thall we le face

to face.

The cause of everlast page lyfe is the pro Laules mps of god. for bycaufe god hathe promp= led everlaftinge lyfe to fuche as beleue in Chapite, therfoze they recepue it. Cherfoze allo the apolite calleth cuerlastringe life the Roma.6. apfte of god, and in the fourthe chapiter 25b. iij.

to the Bom.he afcepbeth the inheritauce not to the lawe but to the promple. Chapit is the person for whom god hathe prompied cternall lpfe and for whome it is gruen accor= Dyng to this of Chapft, Elevily Verily I lape buto you he that heareth my wordes and beleueth on hym that fent me hathe euerla-Cynge lyfe and hall not come in to bamnas cyon but is elcaped from deth bnto lpfc. Item . Chapite grueth euerlaftynge lofe tofuche as cleave buto him by farth according to this. All whome thou halt grue bnto him be hall apue them cternall lyfe. Co thele

caules mave allo farth be added . for farth taketh holde of Chaple and lo inflificacyon enfueth but buto tuftifreacron is eternal lyfe annered.

TEternall lyfe is not cut in to partes , but the fcripture calleth lyfe eternal one certeyne and perpetuall tope in a newe heuen and a newe erth in whiche the godly Gall be euer: lastyngly with god and shall worthpp god according to Elay the prophet. And all fleth hall come to worlhyp before my face.

Theffectes of eternall lyfe be taken chefe= ly of the commodities and loves enluyinge in the lyfe to come, and be thele: To haue eter: nall topes. For in the enertaltynge lyfe hall ceafe all wayipnge, all forome, finally all af: Bidions and ladnes Apoc. 21. And god thall mppe awaye every teare from theyz cyes.

John S.e

John.17.

Dartes.

@ faic.66.

deffectes

of everlallynge lyfe. to clere.

To foye and reiople everlaftyngly. To wor Clair. 65.66. Chyp god perpetually, not to fele any moze Claie.rrb. fynne, beth, and perfecucions. for beth allo thail be beterip deugured, and god thal more apoca. rri.b awape euery teare, as afore Tland. Lertes thefe effectes and femblable of eternall lyfe be farre from all bnærstanding of man. foz euerlastynge lyfe is fuche a thynge as is be= ponte the capacite of ma, a about al humane thonges. As also Chapite teacheth where he Bath.rrif.e Carth that i the refurrection of the deed, they Luc.20.0 hall nepther mary noz be gyuen in maryage Bart.pil. (that is to fage) no erthip or carnall thyage thall be in the euerlastringe lyfe.

Contrarpes to eternall lyfe be thefe. To Lontrarpes lape there is any other more principali caufe of enerlaftynge lyfe then the prompie made to the byleuers in Chapfte. Co graunte that Papiftical euerlaftynge lyfe chaunceth for our workes or merptes. Co fay euerlaftyng lyfe is a due Popiffe et: remark toz our workes. Co fape from pur tours gatory is the wave to euerlaftyng lyfe. To holde that the wycked and the deupls that Che erroue ones at laft come to euerlaftynge lyte, after of the ana: they be ones lufficiently purged. To dreame baptiles any carnall thonge of enertaltouge lpfe, as of propringe and baunchinge, of eatpinge and Daynavnge, of Delicate fare. Rt. Wo indge of euerlaftyng tyfe by naturall reafon, leaupng the open worde of god.

Depraper. Ca.litt.

Description

Phayer is an alking with farth of conte thrng of god, with an affection of hert, and is a grupnge of thankes for bene-

fytes recepued of god.

1520bacious

Glaie.prix.d

This description of prayer is playne by cause of the two kyndes of prayer, peticion, and thankes gyuynge. Loncernynge the affection of the herte, we be advertised by the prophet Gaie. This people (sayth the lorde) approcheth unto me with they mouth, and honour me with they lypes, but they hert is farre from me. a c. Loncernynge faythe Chryst sayth. Parc. ri. Therfore I say unto you, what so ever pe aske when pe praye, by sue that ye shall have it, and it shall be done unto you.

Partes Indocacion Deticiou

There be two kyndes of prayer, callynge on, or peticion and gruyng of thankes. Lallynge on or peticion is in whiche god is called byon in some thynge, or wherin any thynge is asked of god. To this kynde of prayer perteyn suche plalmes as be peticionarye or inuocatorye, in whiche thou may berrye well beholde the force, nature, and forme of callynge on. Suche be these plalmes.ri.rij.rriiii..rrriii.

Chankelgy= uynge Thrupnge of thankes is wherby werendie and yelde thankes to god for the hearing
of our prayer, and for thruges recepted of
god. Unto this kynd of prayer pertern such
plaimes as be demonstrative conterninge
prayees and thankes for the delypery out of

of praper?

fo.c.lrrrf:

perpis, and for other benefytes, as be thefe plaimes, the thyrde.x bij.xxix.xxxix.

TLaules of the hole praper be, the com: Laules mauntement, promple, farth, and neceffitie. of the two former causes, thus weaketh Chapft: Alke a it fall be gyuen pou. Item tohat to euer ye chall afte the father in my John, 16.2 name, he wol grue it you. Offarth freaketh Daule Rom. r. Dow hall they call on hom boon whome they have not byleued. Item Marc.ri. Chapft farth, what thonge fo cuer in your prayer ve alke, bileue that ve recepue it and it thall be done buto you. Andoubtedly buto Charfte for whole caule we be herde of god the father, is required farthe, whiche taketh holde of the promple wherby god hath prompled that we that be herde in Chapfte. This farth is eluved be= epe well in the myracles of Chaple in the golpell, where atwave before any myracle was declared, farth went befoze, althoughe the euangelystes haue not alwayes fet it out Accessitie the fourth cause of prayer pre= weth Clate the pohete where he farth. Lord offaie.zz. in they? Araptes they have fought the. So Sulanna fozlaken of all began to cry to the Daniel.13. lorde: So Jonas the prophete being in the Jonas.2. whalles tely poured out his prayers to god:

to Dauid euer amog praveth i his necellitie

and perple, he is herde and grueth thankes Math. rbi.e to god: So also Chapte in the outherarde Marc. 14.d prayeth. Ind these foresayd causes do pro= Huke. rrii.e

perly belonge to innocacion or callynge on. Thankelgpupng taketh his propre caule of the duty. for in that we te the people of gon god heareth bs , yea and in maner he ouers whelmeth be with his benefptes. Cherfoze me ome of dutye to render thankes, beipbe whiche god requireth of ve none other recompensacion of remarde for his benefytes. as every where the (cripture teftifyeth.

Effectes of peticion and inuocacion.

Math.7.b

mplitude 13

Theffedes of prayer that demaundeth or calleth on the lozde, be thefe. To be herde of god. To obtepne our demaundes. To be delyuered from eupls oz perpls. But thele effectes do not chance euen for the lelfe praver Cake, but for the promple Cake added to the praper, accordynge to this. Afke and it Call be gruen you. Row bycaule Chail bredeth be pray, and hath prompled hearyng of the father, euen therfoze we be herde. further= moze thele effectes be brought forthe of god, and fomtymes they folowe not the prayer which thong neuertheleffe is not done with-Dote this fi= out our great bulitie & profyte. for lpke as a wyle and prudent father grueth not forth with all thynges to his lonne that he afketh bawylely or of other caules, to the heuenly father knoweth thomostunitie of tyme whe to grue to graunt and to beare be, and that for our incredible profpte, wherfore no time of hearyng ought to be appoputed buto god. but when we have made our praper, we muß abpde with all pacience tyll it pleafeth

of prayer.

fo.c.lprrif.

eherfore procede these offices of prayer. To pray alweys. Eccle. roup. Be thou not letted always to pray. Item in the gospel of Luke Luc. 18. a we be commaunded of Chryst styll to praye and not to faynt. Loke there boon the para bie of the wycked sudge. Item to be instant Collos. 4. in prayer to praye without ceasings.

1. These. 4.

Theffedes of gyuynge thankes to god be Theffedes of thefe. To playle god, to render thankes to thakelgiuing god. To magnific god. To cofesse his name.

There effectes be called in scripture the sacri Ebze.rij. f frees of prayle a frutes of our lyppes which we offre to god for his benetytes towardes bs. How as in theffectes of peticion and insucces of places, so also in thankelgyuyng.

Contrarpes to the true prayer are these: Lontrarpes To make of prayer a worke that of it selfe The error of deserveth instituction, heryage and other monkes and thynges. To worthyp sayntes. To call on fryers sayntes. To bynde prayer to certeyn circum: The error of saunces of places, of tymes. Ac. To praye sayntmen. without saythe and hope of hearynge. To praye with a waverynge mynde. To praye with a waverynge mynde. To praye without necessitie or when thou hast not occasion to demaunde any thynge of god. To mumble by certayne plaines or prayers in bayne, contrary to the seconde commaundes ment thou shalt not take the name of god in bayne. Act to praye or call on god or grue

thankes for benefptes recepued for him fith we have a commaundement to prape, to tall on, and to grue thankes. To holde that our prayers te here of god euen for our workes Take bicaufe me pray, and not bicau fe of the promps made that the prapers Call be berd To leave prayinge when god beareth be not The error of forthwith . To expounde the commannde: ment of Ceripture of praying alwayes, night and daye to kep in the temple a to mumble by prayers. Co pray to thintent thou maift be fene and prapled of men after the facion of hypocrites, At ath. bi. To be a blaber and a pytterpatterer when thou prapit, Math. bi. To preferre or to matche prapers biup= led of men with the lordes prayer named the Pater nofter. To benye that god dothe differre the tome of herrnge bs to our owne profet and comoditie. To wenpe that prayer

Of rule. Cap 16.

Diffinieron

temple men

hppocrites

Diterpatte-

ernge

Mle is gods ordinaunce, to appoput good and profptable thrnges to be done, to punpithe the fauty and faue the bufauty, whiche is to be obeved not ones Ip for wrath but allo for confcience fake.

may be applyed for the necestyties of other.

Roma riij.a

M Dzoues of this diffinicyon. There is no power (Capthe Baule) but of god, the mwers that ware or wreed of god, who to euer therfore refriteth power, refp= Beth gods or dinaunce. Ind they that relifte,

mail recepue to them felues damnacpon, ac. Dyther pertayne many lentences out of the proverbes of Salomon which conframe the couple and tempozall power to be the ordy= naunce of god, as this fentence, Wer me reges regnant, ac . 25p me the konges repgne, 1920uet.8.c and papices make iufte lawes, throughe me lozdes beare rule, and all tuges of the erthe execute sudgemet. Dere Salomon lignifieth that the temporall power is ortened by the mozde of god. Item he layth , Diuinacio in Brouer, 16.8 labus regis , in iudicio non errabit os eius. that is, diuinacron is in the lyppes of & king and in judgement his mouthe hall not erre ac. The offpres and partes of a ruler be Declared of thapolite Baule by thefe mozbes. mplt thou be without feare of the mmer, bo IRoma:13.b well then, and to thatt thou be prapled of the fame. fo: he is the minpfter of god fot thy melth. But pf thou do eupll, then feare, foz he beareth not the (werd for nought , but is the minpiter of god to take bengeaunce on them that weupil. a c. The felfe fame offices be put of Deter.i. Detr.ij. furthermoze the tular ought to picrite & comaund his lubient fuch thonges as be right popofitable, and to punpline the cupl a laue the innocent for the coferuacion of publique mace & honelie. Ind lyke as rule is the ordinaunce of god, fo the ordynaunce of the ruter and his offees, god alcepbeth to hom felfe, left a man Golde con= temne them or fet them at naught according to the land tert of Salomon Diuinacpon is Pooner. pri.b

in the lypes of the kyng, neyther his mouth that erre in subgement. Item a true measure and a true balaunce are the lozes, and he is the author of weyghtes.

Licero

Roma, rift:b

13

Laufes

T Thoffpce of the ruler concernyng the prelcrybynge of ryght and profptable thynges in a common weyle is fet forthe by a goodly Description of Licero in his feconde boke be legibus. But concernynge our obedience towardes the ruler, thus wapteth thapoffle in his epiftle to the iRo. whertoze pe muft nedes obey (layth Daule) not for feare of benge= aunce onely, but allo bycaufe of confeyence. that is that the cofcience te not footted with Conne. Dyther pertern fuche fentences in the provertes of Salomon as teach & rulers are to be feared, as puer. rbj. Indignatio regis nuncium elt moztis, at bir lapiens placabit. The hong displeasure is omellenger of with, but a wyle man wyll pacifpe hym. Item in in an other place. The terrour of the kpuge is as the rorpinge of the lyon, he that offendeth hym his Coule fynneth.

The causes of rule be these: God, whose operance it is, and the persons opdepred to electe the ruler (where as it goith by election) of a sust title of inheritaunce (where it goeth by succession of bloode) to thintent all thynges be done in opder. The formall cause is taken out of the privileges of themperours, kynges and pipnies, or by any other plage

wherep the ruler is confitute.

IDf tempozall rulers, Come is Cuperpour Partes. and heed, other be inferyours and buder po: mers.

Theffetes of the magiftrate oz ruler be Effetes his felte offices whiche he exercifeth, toz the profpte and auaple of his lubienes, as: To preferbe that is egall and profptable. Co ozdenn and inflitute a certapne and fure policy fabliffed with good and honeft lawes. Co defende the gpitles, to punpfche the gri- i. Detri.g. tye, to put of woonges. Co mapnteyn tranquilitie & quietie. Co defende a pealible and qupet lyfe/foz to that purpole wyl thapofile that lubiedes Wolde prave for thepr kynges euen that we mave lyuc (farthe be) a guret and pealible lyfe in all godirnes & honeftie. i. Timet.i.b To reuenge wzonges done to his lubiedes. Co punph cupil. Co be dzed of eupli doers. Romairin.a Co pielerue a colerue a publyque honeftie & peace in the worlde. Of this effet and offre haue writen many excellet, wyle, and poli= tyquely lerned men, as plato, Briftotle, Di Dlato cero, and other. To accept the work of god, Ariftotle according as is commaunded in the feconde Licero plaime. Nunc reges intelligite. Row pe kyn: ges be pe wple, be pe lerned, pe that are tud= ges of the erth. Berue pe the lord & fearcat. How, to ferue the lorde with feare, is to re= cepue and take his worde. Item thoffyce and partes of a papuce is to fe the true and Concere religion of goo to fet forth to his fub=

3. 10 ata. 8.c

lettes, accordynge to theremple of Salomon who orderned the offices of the preeftes by certeyn courles and Dayes. Item accordyng to thereple of konge Jolaphat.ij. Par.xbiij. of Ezechias.tj. Dara.rbitj. Item in the bke of Jolue.cap. biij. it is wipten howe Jolue the captayne redde bnto the people the ble of Deuter . euen all the wortes of the lame bothe the bleffynge and curfynge accordyng to all that is writen in the boke of the lame. Finally it is the offpce of the ruler to nouryth and meyntern the teachers of the pure religno buto which office the prophete Clay erhorteth the rulers where he wayteth that honges thall be the nourlyng fathers of the churche and quenes thall be the nourlynge mothers.

Elale,49.f.

Contraries and errours

Tontrarpes to & laufull rule and tempo= rall power be thefe. To wnpe that temporal power is the ordinaunce of god, contrary to the open place of Paule Rom xiii. Co fare in Deprettynge the Dignitic of the temporall power that it is the ozdynaunce of nature. To holde that tempozall rule is a cafuall oz= Dynaunce whiche men ozderned amonges them felues by fortune and chaunce as they dyd other thynges. To fave that an ungod= Ip ruler ought not to be obepd in tempozall or ciuple thynges, contrary to theremple of Joseph of Daniel & of other fayntes which haue lyued binder wyched magistrates in tipghe obedience. To holde that the gefpett both abzogate spuple power wheras in tros

the goffell onely pertagneth to the confciece and in Cuche thringes as we have to to with god . To benye that we owe obedyence in Guen tyjand all ctuyle thynges buto cuyll Magistrates oughte of a and tyrauntes contrary to the place of De thriften man ter whiche requireth obedience buto the he to be obeyed. des not onely yf they be good and curteous 1. Pet.z.c but also pf they be fromatde. To save there is any other cause of disobed pence of some Subiedi towardes theps rulers then the ind= gement of reason. for wheras reason bn= Derftaundeth not that the temporall pomer is the ordynaunce of god is disagneth and thenketh at a thong buworthly to obev. To deny that a good ruler is a finguler apfte of god contrarve to the place of Ecclefiafricus where it is land. The power of the erthe is Ecclelialt.r.a in the hand of god, and when his trine is he thall fet appofptable ruler bpon it. To benp that an eupli ruler is gruen for the fynnes of men contrarpe to this of the prophete. for the fpnnes of the people hathe he made hypocrites to revgne. allo the prophet Blay in. I hall grue chylozen to be thep; princes (farthe the lorde) and babes hall have the rule of pou . Item Salomon Capthe in his Prouer .28:a prouerbes. Breaule of fpnne the lande both ofte chaunge berpapnee. To grannte that Subrectes maye auenge them selues of they? owne injurye contrarpe to this of Chapfte. Dethat Arpheth with the Iwerde Mall with Math.rrbi.e the fwerd perpfice. To denye that the coun- John . rbig:b

teplies, the Catutes, judgementes, and the repgnes of kynges and rulers be of god . cos trary to thefe places folowing , 102ouer. bis Diuinacponan the lippes of the kong. Jeff Job. Bodeafteth notaway the mighty ones bytaufe he hym felfe is myghtye, Prouerb. rei. The hert of the hynge is in the hande of the lot o, lpke as the rpuers of water he may turne it whyther fo euer he woll . Item the merghtes and euen melures be the tubge= ment of the lozde. To hold we ought to okp rulets commaunding wicked thinges contrarpe to this of Deter . It behoueth rather to ober god then men. Perther wolde 98 a: i Bachaij. b thathias as we rede in the fyzit of the 99a: chabees ne his fonnes in any toyle obey the kyng Introchus commaundyng to facrifyce buto idolles agapult the commaundemet of god. In loke wyle nepther the prophet 25a= laam wolde ober hing Balaac. To lay that the election of publyque offrciers and magi= frates both not rather pertayne to prynces aldermen or luche as be in audhorptie then to the multitude of fubiedes which for their rubenes a lacke of experience in ciuile then= ges to for the most parte bopde of sudgemet and bipnoca: Co holde that the felpcitie of common weples fandeth in alterpng rulers. To diffurbe the common war for the electio of the ruler. To plucke violently buto them she election of the ruler agapuft the olde pais mileges lawes and cultomes. To blurpe the

3t.4:0

Aumer .prij.

office of a kyng or ruler without laufall callyng oz election. Co hold that god both pra= fpere fuch ruler as violently or tirannycally. that is, without lawfull bocacion blurpeth any rule, contrarve to the open exemples of biftozies & very experience. Co graunt that any imperves or hyngdomes may be confitute & ruled without heroicall men intomed with noble and heroicall vertues, foz which Blato.ij. De mater loke bpon Plato. To Diupte the cp: Legibus uple magiarate or ruler in to the feculer and Spirptuall ruler. To denpe that luch lubied? as relike the tempealt power and refule oftentomes loght burthens be not moze gres woully punyliked of god as the puher later. allo witneffeth. Thus laythe the lozde thou hiere.prbiff.d' hafte broken the chernes of wode, and thou halt make for them chepnes of vion. To teupe that the dylobedient and ledicious lub= tettes agapufte they papuce a ruler be moft greuoudp punplibed of god , accordynge to theremple of Dathan , Abrion, and Choie, as is redde in the boke of Aumer.phi. Item accordinge to theremple of sambar.

ij.reg.rb.

To lave there mape be fuche a papice or ruler as mave please all his subjectes where as the good kpnge Daupd contrarvip was reamited of Ablalon his owne fonne that he was not egal in judgement buto the mople. allo Salamon that he greued the people to moche. To forbyd with the Inabaptyftes Ec.u.

borne rule

Doly & godly tempozall power bnto chapften men contra perfons have the to the open exemples of Cripture where as Joseph & Dauid which teleued in Chaift bare tempozall rules, Loznelius as we rebe in the actes was an officier of Rome . Item the Lenturion in the golfell with infingte o= ther. To fozbydde bnto chaiften rulers battels in defence of thep; fubiedes, execucion of judgementes with the Iwerde voon the transgressours a other civile offices wherby realmes and imperies te kepte, maynteyned and conferued. So Abraham was a chuiten man for the farth whiche he had in Charte and pet neuertheleffe he made many warres I wycked & Sokynge Daupd and other. Co lage that to playe the ruler is to playe the thefe & rob= ber . This errour is agapufte the honeftie of the offices of kynges a rulers whole offyces be to defence his honelt lubicates to kepe co: mon pear. e c . whiche offices to do, is not to playe the thefe. For although there to found Come rulers which do exercice robberges pyllagges and theftes pet the office remagneth of it felf good, neither ought it to be defpray= led bycaule of certapne eupli offpriers. Co holde by this place of the golpell, the kynges of the gentyles hauerule ouer them, ac. that a chapiten man can not beare offpce of rule. This errour fpzingeth of the milbnderftan= dynge of the compary son whereby Chapite compareth the apostles which were subted?, with kynges confinite in lauful rule. To be-

knauihe et: rout

Math.20.c

ape buto tulers they cuftomes, tributes, & taxes to the fustentacpon and maptenaunce of theps empre or kyngdome contrarge to the place of Daule Rom. riij. where he faith gpue tribute to whom tribute bilongeth, cu= fome to whome cultome is due, &c. Co de= mpe due reuerence to the ruler contrarpe to Baul who farth, grue honour to whom ho= nour pertapneth. To Depole and put wine the magistrate and ruler by the subiettes & to make newe rulers where as they? formar eulers well not recepue the goftell which er: rour was in maner the teftruction of a lozte of cities in Germanie. To neglette the office commptted buto hom or neglygently to re= garde his office. for where as the Ccripture preferibeth to offpeers & publyque minifters theyz offices, it will haus them also accoz= dingly to execute the fame, to befente \$ good and punpliche the bad. Dyther pertern fuche erhoztacions in the prophetes as exhorte the Erneft admis rulers to ernelt adminpftracpon of the com- niftracion mon weple as Elay.i. Lerne to to right, ap= ply pour felues to equite, clyuer the oppref= fed help the fatherles to his right, let the wi= dowes complaynt come befoze you. Item the prophete 3achary cay .bij . Erecute true tudgement, & c . Co regarde flouthfully the offrees of a ruler when thou feelt the fubie= des rebellious and ledicious, which eupli by lptle and lptle destropeth common weples. Lc.m.

1Roma.13.b

ED

Common places Callif.

Delinicyon

Balocke is the laufull couple of man and wyfe, ordeyned indisolubly to orynge forth chyldren and to escheme fornication.

Pabacyons.

That matrimonye is the couple of man and myfe doubteth no man . Chis moide (laufall excludeth al gple and fraude, which mape chaunce aboute perfons contradpinge matrimonye. Row the formar effete of ma: trimonye, whiche is, that it is ordepued to the procreacion of plue proueth the place of Banci.cap.t. Creffite et multiplicamini. En= creace and be pe multiplyed . The latter effecte beclareth Daule to the Lounth. map= trage: At is good for man not to touche a moman neuerthelelle to auopde fornicacion tet cuerp man haue his wofe, and let cuerp Anoman haue her hulband. As touchyng the infritution, god dyd iftitute medlocke. Ge.2. A added this terme (indiffolubly) that is to fave, undepartably or without breakinge, that a man Cholde not thynke that wedloke onze laufully made can be budone and bro: hen whiche thynge Chailt hom felle forbyd: deth fagenge. That god hath confogned, let not man leparate. Dowtit where aduoutty commeth bytwene, there is no longer wed: Locke. foz the pmile gruen, is broken, whet: toze in fuche calz it is laufull, accordinge to to the Doctryne of Chailt to Ceperate the per=

1. Lozia. 7.

Math 19.a

of webloche. fo.c.lrrrbiff? Cone Whiche before were contracted in ma: erimonye.

Caules of wedlorke be thele, God the in: Laules Attutour, the confent of the parentes, or of fuche as fumly threz rowmes, a of the plons contradying. Item the lawes as wel natural as polityque, the cultomes of the contrep.ac. for matrimony belongeth allo to ciuple and politique thinges, wherfore the lawes of na= ture, of papies, the cultomes of the contrey may not be negleted aboute matrunony.

Twedlocke is of one kynde, that is to wite, Bartes ! the lawfull couple of man and worfe, by the agrement of bothe.

Theffedes of wedlocke te thele. To bring Effedes of torth chyldren. Ge.i. This effect althoughe it matrimonie. proprely belongeth to medlocke, retit chaun leth not without the fpnguler bleffing of gob oz gyft of the lord wherwith god rewardth fuche as feare hom, according to the wohete Bleffed are all they that feare the lorde, and plating. walke in his waves/thy wyfe thall be as the fruteful byne byon the walles of thy house, the cheldien leke the sique baauches round about the table: lo, thus thall the ma be blef-Ced that feareth the lorde. To be a remedy a: 1 Cozin. 7. 4 gainft fornicacion. To be a ligne of gods wel towardes be in that we knowe this kynd of lpfe pleale god, and therfore is deched with the promples of god and with the worde.

Ephe.5.g

To be a token of the fpiritual wedlocke and felowthyp, which is betwene the church and Chapft, according to Paule. This is a great milterpe, but I frake bitmene Lhipfte and the congregacion.

Contraryes

uing of many ther is foz = bpdden.

T Lotrarpes to matrimony be thefe. To far matrimony is not the ordinaunce of god, but mans iuencion. To fay matrimony is a facra ment, iustifreng euen of the very worke felf. Poligamie, To bolte a man may haue by gods lawe mo that is, the ha wrues at ones than one, cotrary to the fyit ordinaunce of materimony. Be.z. Ind thep.ii. wyues togy= Mall be one fleth. ac. Peither is there red any comaundement in the olde testament for the hauping of many wrucs, although exemples Do teftifpe that it was in vie and perchance also suffered at those tymes for increase of pffue or for other cautes. But the newe telta: ment doth biterly forbyd the haupng of many wyues, and that by thaudozite of Chapft who bringeth be backe agapt to the true in= find of nature and right ozdmaunce of god. To holde it a laufull matrimony that is con tracted againste gods lawes, the lawes of paynces, blages of the countrey, confent of the parentes, or of fuche as reprefent they? rowme, agapufte the confent of the contra= dours of whiche is contracted bytwene per= fons impotent, buhable and bumete to the fame. To holde that certayne matrimonyes contracted agaynst some of the causes afores

of matrimonye.

fo.c.lrrrir.

Tavb cucht to be diffe lued and broken after they be made and can not be bidone. To holde that it is lawfull aboute matrimonve to vie all maner of gyle and fraude. To fare the bare confent of the man and mpfe ought Bath. 5.19. to make matrimonve. To fave matrimonve may be broken for any other caules than for onely aducutrye. To lave lybres or other chaunces of fortune, epther profperous or forbydding aduerle mape breake matrimonpe ones lau- of wedlocke fully contracted. To holde that the infideli is the doctritie or bufarthfulnes of either of the persons ne of deupls in matrimonve breaketh matrimonve con= 1. Cozin.7.b trary to the avolle, I. Cozinth. 7. To fave it were not better to marve then to burne in outward concupifcence and luftes. To holde that the bome of religyous persons or of preeftes let medlocke. To erereple fra: wardnes and bigentlenes in matrimonye. Co regarde matri: mony flouthfully or not to fultern lourngly luche thynges as ptepn buto it.

The ende of the common places of Eralmus Sarcerius.

TELOS.

Imprented at London by Johan Bydoell, dwellynge in Fletestrete at the Cygne of the Sound over agapust the Curs dyte. In the yere of our loade god. AB. CCCC. exercise, the .xis. daye of August.

SECVM PRIVILEGIO.



